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UARTERLY REVIEW OF PSYCHICAL RESEARCH

EDITORIAL:

THE LANGUAGE OF INTUITION

AT this season of the year, nature demonstrates the eternal self-renewal of life. Death and rebirth follow each other. The cycle of existence knows no interruption. So, too, the passing of one thought would seem to be merely the beginning of another; ideas follow each other, in the mind and progress of man, in an everlasting cycle of rebirth.

The material world around us tends to overshadow these insights. This I find to be particularly regrettable in the case of youth. Modern education seems to blunt rather than invigorate the senses. The young are caught between changing patterns in teaching and the rapid fluctuation of material life all around them, one of the results of our scientific endeavors.

So far, education's answer to this dilemma has been increasing mechanization of educational processes, still greater response to the demand of the market place to turn out quantities of technicians and engineers. As a result, some of the most precious gifts of man's mind are being ignored. If this trend should continue for long, spirited imagination and intuitive understanding might atrophy.

WILL the growing generation lose, more and more, all facility to use, and listen to, the language of intuition?

I ask this question, because man's intuitive qualities would seem to be one of the few ramparts that might protect mankind against the onslaught of overpowing material forces in thought and action. Science, which has helped to create a material world that was expected to become a veritable heaven on earth, now faces an "age of anxiety" in the presence of plenty; in much of our Western civilization man no longer looks toward death as a happy release that will afford heavenly compensation for earthly suffering—the good things in life are expected to create heaven right here and now.

But heaven is, only too obviously, not with us, here in the Spring of 1957. This realization is universal, although man seems to have difficulty even in communicating his misgivings, or even in analyzing the illnesses from which our civilization so obviously suffers.

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C. J. DUCASSE, a frequent contributor to these pages, was chairman of the Department of Philosophy, Brown University, from 1930 to 1951; he continues his teaching duties with the department. His most recent major effort of illuminating a link between philosophy and parapsychology was his participation in the "Symposium on Psychical Research and Philosophy" at the Fifty-First Annual Meeting of the American Philosophical Association, Eastern Division, December 1954.

G. W. FISK recently concluded a series of tests, in collaboration with D. J. West, seeking to examine a possible link between "ESP and Mood." He lives at Ditton Hill, Surrey, England. His most recent contribution to TOMORROW was "We Card-Guessers" (Winter 1957).

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TOMORROW

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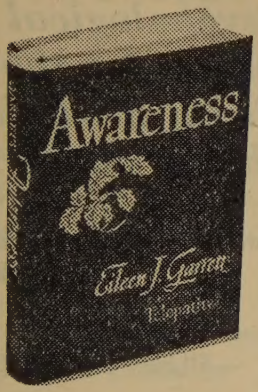

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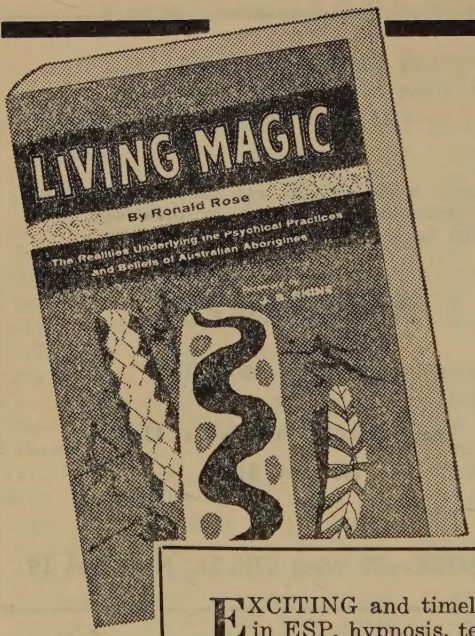

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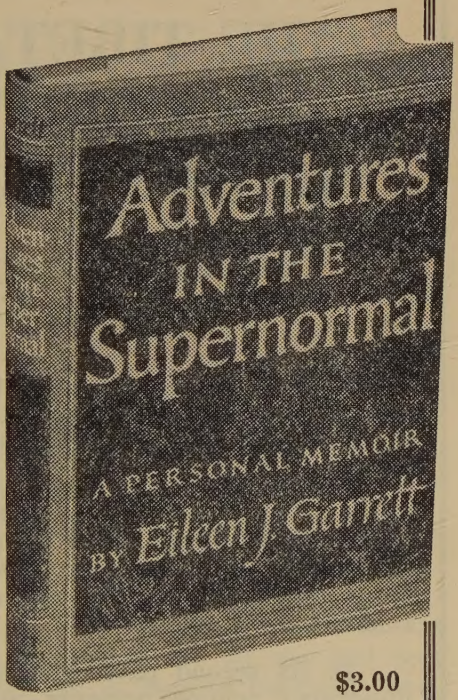

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His day's work finished and facing home-bound traffic, what caused Tommy Whitaker to return to Washington Street?

BURIED ALIVE— SAVED BY TELEPATHY

Betty and Fraser Nicol

LIKE many people, Jack Sullivan had never given much thought to telepathy—he was much too busy supporting a family of five children and trying to build up his welding business in Stoneham, Massachusetts. It was not until June 14, 1955, when he came suddenly and painfully close to death, that the idea of some psychic connection between friends seemed more than a remote possibility to him.

As he told us in an interview three months after his brush with death, the fact that he is still alive to describe it may be the result of telepathy or of prayer, or both. But after an experience such as his, he does not believe—and perhaps others may not believe—that "mere coincidence" is a very plausible explanation.

In the late afternoon of June 14, Sullivan was alone in a 14-foot trench welding new 36-inch water pipes alongside busy Washington Street in the southwest section of Boston. By 4:30 P.M., the last pipe for the day had been laid in place by the power-shovel crew, who then stopped work, leaving Sullivan to finish welding the seam between the last two pipes in the trench.

The day was very hot. Sullivan finished his work on the inside joint, crawled out of the pipe, and started making the outside seam. He had about an hour's more work to do, he figured, and should finish by about six o'clock.

When he stopped a minute to adjust his welding rod, he noticed some children playing around his truck, parked nearby. The generator on the truck was running to furnish power for the welding. Thinking the children might hurt themselves, he chased them away.

He pulled the welding shield back down over his face and was about to resume welding when the calamity happened. There was no noise—no rumble—no warning—as tons of earth, clay and stones fell upon him from behind. The trench had caved in.

He was knocked down against the pipe in a more or less kneeling position. His legs were doubled up under him, his head was knocked against the pipe, his nose was smashed against the inside of the welding mask. At first he was conscious only of the searing pain in his right shoulder, which was jammed against the red hot weld he had been making on the pipes. He tried to edge away from the hot pipe, but the burden of earth on top of him held him tight against it. He managed to work his left hand up along his body to the shoulder and, wiggling his fingers, tried to get some of the dirt to fall down between the pipe and his burning shoulder. This maneuver was futile—he only burned his hand badly.

Though buried under the earth, he shouted for help, hoping the children might still be around and hear. But after a few shouts he became short of breath. He thought it best to take things easily and not use up the air around the mask too quickly. With the generator running on the truck, probably no one could have heard him anyhow, he realized.

The Moving Hand

HE suddenly discovered his right hand was sticking straight up through the earth into the open air of the pit. He tried moving the hand around in hope that some air would come down to him. His fingers touched the welding rod lying on top of the dirt and he managed to get hold of it. Knocking it around above ground, he hoped to make noise enough to attract attention. But it was exhausting. And no one came.

Finding it increasingly difficult to get air, he tried to knock out the broken glass of the eye plate on the shield, but failed. A lucky thing he had the shield on, he thought (as he told us afterwards). Without it, the dirt would have so covered his nose and mouth that he could not have breathed at all.

His entire hope now was to hold out long enough to be discovered; if darkness fell it did not seem likely that he would be found until too late. He wondered how long he'd been buried—it was

hard to guess. He knew it must have been just about five o'clock when the trench fell in.

Busy Washington Street ran alongside the trench. Hundreds of homeward-bound motorists were only a few feet away, but the trench was so deep that a person in a passenger car would not be able to see down into it. Sullivan thought that his hand above the earth might be seen from the high cab of some passing truck. Or possibly a curious pedestrian would look in.

Afterwards he told of the things that ran through his mind while he was imprisoned there. He wondered how his family would fare if he didn't get out alive. He thought of each of his five children. "They seemed as clear as if they were standing right there" before him.

Enter Tommy Whittaker

THEN a vivid picture of Tommy Whittaker came into his mind. Whittaker was his best friend—a welder too, who had been working for Sullivan's welding company this spring. Whittaker, he knew, was working that day on another part of the water-main project some four or five miles away, near Route 128 in Westwood. Somehow Sullivan got the idea that Tommy Whittaker might help him.

Whittaker didn't even know that Sullivan was at the Washington Street job. Sullivan had planned to spend the day working in Chelsea, north of Boston. Nobody had worked on the Washington Street job for several weeks. The project there had been held up when the trench-cutting crews had run into rock ledges. Sullivan himself had not been informed of resumption of the pipe-laying there until noon that day. So he knew Whittaker would think he was still up north in Chelsea. But still, Sullivan had a very clear mental picture of his friend working near the golf course in Westwood a few miles away.

He tried to breathe slowly to save oxygen, and was thankful for the few air pockets around the big pipe which the dirt hadn't filled in solidly. The blood from his broken nose kept dropping into his throat, and it was harder and harder to breathe. There was nothing to do but lie there and pray and hope.

Farther south of Boston, in Westwood, Whittaker was welding more water pipes. Working with him was Danny, a welder from another company. They were welding overtime in order to finish up a seam before stopping for the night.

Welding becomes an automatic job (Whittaker later told us), so that all sorts of irrelevant things run through your mind and you hardly know you are working. Into Whittaker's mind, as he worked that afternoon, came the idea that

he ought to go up to Washington Street and check. It was so vague he can hardly explain it. He felt that something was wrong. No particular person came to mind, only the persistent idea that he should go and check.

He got up and started to pack up his equipment.

"Where are you going?" asked Danny.

"I'm going up to the Washington Street job," answered Whittaker.

"There's nobody working up there now, is there?" said Danny.

"No, but I think I had better go."

"But we'll finish up here in half an hour," Danny pointed out.

"Well, I think I better go now. There might be something wrong." So he drove off, leaving Danny alone to finish up. It was about 5:30 P.M.

The Long Way Home

USUALLY when he quit work there, he went straight on to Route 128, the superhighway around Boston, and on home to Stoneham in the north. This night, he turned back into the heavy traffic and drove to Washington Street. He still doesn't know exactly why he did it—something seemed to be drawing him on.

At one point he saw a man he knew, another worker on the same large water-pipe project, and stopping to talk to him, Whittaker said he was on his way up to the other job on Washington Street. But the man said he didn't think anyone was working there. They talked for some ten minutes, then Whittaker said he'd better go on and check anyway.

Nearing the trenches on Washington Street (near DeSoto Road), he saw one of his company's trucks standing there with the generator running. He drew up behind it. No one was around. He got out and walked over to the trench. At first all he saw was dirt. Then he realized there had been a cave-in. Finally he saw the hand sticking out.

He leaped into the trench and started digging with his hands as fast as he could. He did not know who was buried, but thought it must be either Jack Sullivan or his brother. He tried to drag the earth away from the man's head. But his progress was painfully slow. He jumped up, ran across the street to a filling station, asked them to call the fire department, and ran back with a borrowed snow shovel to continue digging.

The Rescue

IN only a few minutes the firemen came. It was twenty minutes more before they got him out. He was badly hurt, but still breathing. He was taken to the hospital where he remained for several weeks.

Sullivan says, "When Tommy jumped into that hole, I felt the earth shake and knew help had come. Thank God."

It was 6:30 P.M. when he was lifted out. Whittaker had made the discovery about 6, so his friend must have been buried over an hour. Sullivan's shoulder was very badly burned, and the doctors tell him he is not likely to have more than about 25 per cent use of that shoulder and arm. His left hand was burned, his nose was broken, a bone in one foot and another near his knee were broken also. But he feels lucky to be alive. His gratitude to Whittaker is boundless.

Whittaker says he cannot explain what made him go back that day. He drove four or five miles out of his way, passing several intersections that would have taken him directly home. He had not seen the particular section of trench where the cave-in happened and did not know anyone was working there. The feeling was not even one of urgency. He simply felt he ought to go to that place. He didn't know why but he knew he wouldn't be comfortable until he did.

MIDNIGHT APPARITION

When I was sixteen years old, I went to work for a man who devoted all of his spare time to his lodge, the Knights Templars. I came to look upon him as the noblest of men and as my best friend. His mother saved my life by nursing me through typhoid fever, while two other boys stricken at the same time died in the county hospital.

Long after I left my friend's employ, I continued to enjoy his friendship, but I resented the fact that he never suggested that I might like to join his lodge. Then to my great sorrow, he died. But I never forgave him until three years later. Then, on the night that I joined the Masons in a distant city, in the middle of the night, my friend appeared, standing beside my bed, dressed in the regalia of the Master of the Lodge. The apparition said in a clear voice,—"Wesley, I have waited three years for you to take this step," and then he faded away.

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THE CASE OF PADEREWSKI'S PARROT

R. DeWitt Miller

A high-pitched, screechy voice disturbed the sleep of the great man. Over and over again the dream voice called for Paderewski, the world-renowned pianist and sometime Premier of Poland. And Paderewski knew that an old friend, then living in Morges, Switzerland, was dying.

This dream experience occurred in New York and Paderewski recounted it the next day to several of his friends, saying:

"The whole night I dreamed of Cocky Roberts. I dreamed about him and saw him, and I heard his funny, shrill, angry voice calling me—and it did not seem so unpleasant to me in dreams. And somehow, I knew that Cocky Roberts was dead and there was a very empty place in my heart."

Ten days later Paderewski received word that Cocky Roberts had died in Switzerland on the same night as the dream. He had been in perfect health, and his death was due to an accident.

It is necessary to add that Cocky Roberts was not a human being. He was a parrot.

Paderewski had owned the bird for many years and considered him so remarkable a creature that he wrote in his memoirs: "That little bird had a soul." Whenever Paderewski practiced, the parrot would knock with his beak on the closed door of the pianist's study and say loudly: "This is Cocky Roberts. Let me in." Although the bird's voice rasped on the musician's sensitive nerves, he never refused to admit his admirer.

Cocky Roberts would then perch on Paderewski's pedal foot and ride out his vigorous playing. Usually after a number, the parrot would exclaim: "Oh Lord, how beautiful!" Occasionally, however, he did not approve of the maestro's technique. Then he would squawk, "Lousy, Paderewski, lousy!" Paderewski said he was usually right.

And when Cocky Roberts died as a result of having been accidentally left outdoors on a bitter cold night, Paderewski dreamed all night of his death. A coincidence? That is of course, possible, and yet. . . .

There are many authentic cases paralleling that of Cocky Roberts and Paderewski (two other examples will be given in this article). Are *all* of these coincidences—or do the minds of animals occasionally cross the gulf which separates them from those of human beings?

Are Animals "Psychic"?

MANY psychologists now consider telepathy between human beings a proven fact. It has long been argued that animals have psychic powers beyond those of the average man or woman. It may be so, or it may not. However, it is significant that Dr. J. G. Pratt at Duke University is now engaged in concentrated research on the psychic powers of animals.

But does the psychic power of animals—if it exists—ever jump the traditional dividing line between man and animal?

If it ever does, it would seem logical that this would be most likely to occur at a time of great emotional significance to both the man and the animal. The case of Paderewski and Cocky Roberts contains this factor. So does the case of Mrs. Beauchamp and Meg, recorded in the *Journal* of the American Society for Psychical Research, 1890.

Mrs. Beauchamp and her husband, sleeping in the same room, both awoke suddenly, convinced that they heard their dog running around the room. They turned on the light and searched. The only door was shut—and there was no dog. The couple went back to bed, feeling certain that the dog, named Megatherium (Meg), was sleeping as usual in a room upstairs.

Mrs. Beauchamp immediately began to dream. In her dream she became convinced that the dog was dying. She felt she must do something to save him. But she did not know what. Awakening, she called her husband and together they went upstairs to the room where Meg should be sleeping. According to Mrs. Beauchamp:

"He was lying on his side like a dead dog does, his legs stretched out straight. . . . My husband

picked him up and for a while couldn't see what was wrong. . . . Then we found that Meg had nearly strangled himself by the strap of his coat which had somehow gotten from under his stomach and around his neck."

The strap was untangled, and Meg recovered in a few minutes.

However, an incident reported by Sir Rider Haggard, famous British novelist—author of *She, King Solomon's Mines,* etc.—did not end so happily. Haggard, who had been trained as an attorney, made a careful investigation and signed an affidavit attesting the facts of the case, reported in the *Proceedings* of the Society for Psychical Research, October, 1922.

A Dream of Drowning

ABOUT 12:30 A.M. on the night of July 10, 1904, Haggard awoke from a nightmare. The dream had begun with an awful sense of depression, followed by a terrific struggle for life, such as might occur while drowning.

Then the dream became more detailed. He saw the body of his dog, a black retriever named Bob, lying in water near thick underbrush. In the dream, the dog tried to speak, but, failing to utter words, finally succeeded in conveying the mental impression that he was dying. Haggard also received a vivid and detailed picture of a marshy area near a weir.

Immediately upon awakening, Haggard told the dream to his wife.

That afternoon, Bob was reported missing. Four days later, Haggard discovered the dog's body floating against a weir in the Waverly River. The water was surrounded by heavy brush. Wounds on the dog's body indicated that he had been injured before death.

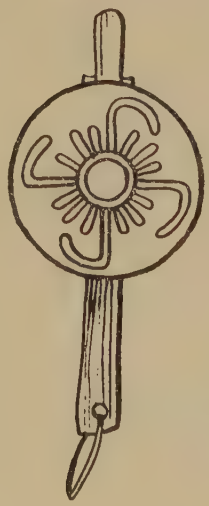
Investigation revealed that the dog had been knocked off a railway bridge by an excursion train. This train had passed over the bridge approximately two hours before Haggard's dream. The scene where the dog was found corresponded exactly with that observed by the dreaming Haggard.

If the dog died by drowning after having been struck by the train, then its death struggle could well have coincided with Haggard's dream, and there would be a strong presumption of telepathy between animal and man. If, on the other hand, the dog was killed instantly by the train, he had been dead two hours at the time of Haggard's dream. This, of course, brings up even stranger possibilities.

Haggard recounted his dream in full detail to four members of the family at breakfast the following morning—a number of hours before it was discovered that the dog was missing. The case was publish-

ed in the London *Times* for July 21, 1904, and later exhaustively investigated by the British Society for Psychical Research.

If these cases—and the many similar ones on record—do involve telepathic or psychic powers, one fact would appear highly significant: *the telepathic or psychic impulse was initiated by the animal, not the human being.* The cry of desperation crossed the gulf which normally separates man from the feathered and furred creatures.



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In striving for conscious telepathic projection of messages, are we overlooking the role of strong spontaneous emotions?

TELEPATHY IN OUR LIVES

H. Addington Bruce

PARAPSYCHOLOGY has already accomplished much in adding experimental proof of the actuality of such bitterly debated phenomena as telepathy, clairvoyance, precognition, and, if in less degree, psychokinesis. But parapsychology's founder and still its chief figure, Dr. J. B. Rhine, is by no means satisfied with either the progress made or the prospect for parapsychology's future. This is evident from his statement in the course of a discussion of what he calls "some present impasses in parapsychology":

"General recognition of parapsychology, of course, is retarded because of the fact that many well-meaning experimenters have experienced failure in getting the order of results that others have reported, even though they went through the same overt procedures and thought they used the same conditions. Obviously, progress in the whole area is hobbled by the lack of a reliable art of producing psi effects. And, finally, to cap the climax of this frustration, experimenters who have been successful and have gained valuable experience may find themselves unexpectedly inactivated by acquired inability to get results. Thus, as one surveys the trend outlined, he can hardly escape the frustrating outlook that it gives."

And, with special reference to telepathy:

"Person-to-person transfer of thought by extra-sensory means is

now relatively well established, and parapsychology waits for general psychology to analyze personality to a point where a further refinement of telepathy tests is possible."

But why should parapsychology wait on general psychology to accomplish this?

More Than Zener Cards

AS I see it, the time has more than come for the parapsychologists to supplement—perhaps supplant—their Zener card experiments by experiments of a different sort, possibly including some tried in the early years of psychical research. These may not have—indeed, they have not—yielded the quantitative proof of telepathy gained by the Zener card experimenters: but they did give indications of something the Zener card experiments have masked—the extent to which telepathy may operate in everyday life.

As to Dr. Rhine's feeling of frustration that the Zener card experimenters soon or late failed to obtain the telepathic results that once were theirs, I cannot feel as he does. To my way of thinking, Dr. Rhine should be happy and grateful that some of the experimenters were successful long enough to amass convincing proof of telepathy's actuality. That they did so came to me as a pleasant surprise.

When Professor William McDougall first told me of Dr. Rhine's intention to try to meet science's challenge for experimental proof of telepathy, I was frankly skeptical that he would succeed by laboratory testing, although I have never shared to the full Hereward Carrington's belief that telepathy is "a most fugitive and uncertain phenomenon, not to be turned off and on at will." Too many "sensitives"—as the French psychical researchers neatly termed them—have been able for long periods to turn telepathy off and on at will. Also, even in the opening years of psychical research, experimental proof, satisfactory to me, was obtained—but not under laboratory conditions.

If any one thing has long since been established with regard to telepathy, it is that emotion rather than volition is the dynamic force behind it. Another thing that, for me, was long established is that concentration by the agent, the sender, is by no means indispensable to the gaining of telepathic information by the percipient, the receiver. This was made evident as long ago as 1886, with the publication of *Phantasms of the Living* by those master reseachers, F. W. H. Myers, Edmund Gurney and Frank Podmore.

That great work, as all who have read it are aware, abounds in instances of the receipt of telepathic

information at times of crisis, extending to the crisis of death, befalling the one seen or heard, in dream, waking hallucination, or otherwise. It is manifestly absurd to suppose that, in the time of crisis, the one concerned concentrated on trying to tell the percipient what was happening. At most, there would have been only an intense longing, conscious or subconscious, to impart such information. The odds are that if there were such a longing it was wholly a subconscious one. The telepathic process itself is certainly subconscious, as Dr. Rhine always has appreciated, although he uses the word "unconscious." To me, "subconscious" is preferable.

At any rate, as long ago as 1916 I so strongly doubted the value of laboratory experimentation for telepathy that I declined to cooperate with Z. T. Troland and Gardner Murphy when they undertook some telepathic experiments in the psychological laboratory at Harvard University. I explained to Dr. Murphy that, as I saw it, the conditions of laboratory experimentation could hardly be such as to give telepathy a fair chance. As I recall, those particular experiments were begun but never finished. I felt much the same when I learned that Dr. Rhine planned a try to prove telepathic and allied phenomena in the laboratory at Duke University.

The Role of Enthusiasm

THAT he has succeeded in his quest I gladly concede, as also that the credit for the success is chiefly owing to his enthusiasm for the task he set himself. Enthusiasm, obviously, has an emotional basis. Just as obviously, it must have been communicated from Dr. Rhine to the young men and women who carried out the experiments under his supervision.

The marvel to me is that they were able to retain their interest in the experiments, let alone their enthusiasm for them, long enough to achieve success. The task of guessing, thousands upon thousands of times, the correct order of distribution of five different symbols on cards hidden from their gaze, seems about as tedious a task as can be imagined. Now that success has been achieved, and telepathy has been quantitatively proved as never before, my hope is that the parapsychologists will put away the Zener cards, for a while at least, and turn to other experiments of a more revealing sort.

For that purpose they might do worse than try experiments of the sort made by the Boston Society for Psychic Research during 1939.

I have already had something to say about those experiments in the Summer, 1955 issue of this magazine. At a stated time, once a week, an agent gazed at a picture, a different picture each week, in

the library of the Boston Society's quarters on Boylston Street. Usually there were not more than three persons present with the agent, who sat at a well-screened desk while the others sat at the far end of the long library. At the same time, scattered from Massachusetts to California, were volunteer percipients whose numbers varied from week to week. Quantitatively, the results obtained were not comparable to the results obtained by the Zener card experimenters. But qualitatively they were more suggestive and more revealing.

Each sitting lasted fifteen minutes, during which the agent was supposed to "concentrate" on the picture meant to be telepathically transmitted. Not a few of the percipients "received" elements of the various pictures used, some of which were quite detailed. But the significant thing was that some of the percipients' reports included items not meant to be transmitted —thoughts that had intruded into the agent's mind while he was "concentrating" on the picture itself. Sometimes several percipients got the same intruding thought.

In such cases, the writer of the "preliminary" report on the experiments—the only report ever issued—grouped these together as evidence of "possible mental contagion among percipients." I am satisfied that the true source—the agent's subconscious—would have been apparent had all agents done what I did the one and only time I acted as agent. That is, make a written record of all intruding thoughts during the fifteen minutes of "concentration."

So far as I know, I was the only agent to do this. Two or three agents did speak of thoughts that they had while looking at the picture, thoughts which one or more percipients had caught. In the experiment in which I acted as agent, two young men and the Boston Society's secretary were present. The secretary was puzzled when I asked for some writing paper. I explained why I wanted the paper:

"To record any intruding thoughts that may come to me. These may get through to percipients as readily as the picture itself."

This I have already related in the previously-mentioned TOMORROW article, in which I said:

"It was a picture of an old-time sailing ship in a rough sea. Gazing at it, I prepared to set down whatever ideas might come into my mind. The ideas which did come were, roughly:

" 'These waves are not stormy enough to justify the way the sails are billowing. Too much wind for them in this kind of sea. I don't see any pulpit on the ship. So it is not a swordfisher. It must be a regular cargo ship of the long ago. It seems to me to be a queer sort of

ship, something Freudian about it.'

"The fifteen minutes of the experiment passed. Then I asked the two young men at the other end of the room if they had got anything. Neither had got a picture of the ship. But one had drawn a sketch of a swordfish. The other had written, 'Something Freudian about this.' "

Both the Freudian idea and the swordfish idea had an emotional significance to me. I was much disturbed by the spread of Freud's notions; and I had some happy memories of a swordfishing trip in which I had taken part off No Man's Land, near Martha's Vineyard. Whether these particular ideas had any emotional significance to the young man who drew the swordfish, I do not know. It may be significant, however, that the other young man, as I later learned, was the son of Dr. A. A. Brill, the New York psychiatrist who, with Dr. Isador Coriat of Boston, had done most in pioneering efforts to gain acceptance in the United States for the theories of Sigmund Freud.

Whether any other percipients in this experiment got any of my intruding thoughts I cannot say. My experiment was tried after the preliminary and only report was issued. Soon afterward, the Boston Society for Psychic Research was merged with the American Society for Psychical Research.

The Active Subconscious

FOR that matter with or without an emotional coloring, I feel safe in adding that any idea which gets into one's subconscious is capable of being transmitted telepathically to another mind. We find evidence for this in "exploratory"—as the parapsychologists call them—experiments tried by the early psychical researchers. I have reference especially to the Miles-Ramsden and Burt-Usher experiments of the closing years of the nineteenth century. Coming to a later date, the parapsychologists of today could well take another look at the report of the Sinclair experiments in telepathic reproduction of drawings.

These experiments, made about the time Zener card experiments were getting under way, are detailed in *Mental Radio,* by Upton Sinclair. This book, incidentally, was strongly endorsed in an introduction by Professor McDougall, who had already transferred from Harvard University to become head of the psychology department of Duke University. Professor McDougall did not hesitate to affirm:

"The experiments in telepathy, as reported in the pages of this book, were so remarkably successful as to rank among the very best hitherto recorded."

In all the experiments, covering a period of three years, the per-

cipient was Mary Craig Sinclair, Upton Sinclair's wife. The agent was usually Mr. Sinclair himself, but his brother-in-law, Robert L. Erwin, and Mr. Sinclair's secretary at times also acted as agents. The distance between agent and percipient varied from a few yards to a good many miles. At no time did Mrs. Sinclair see the drawing she was to reproduce until after she had finished her telepathic drawing.

The degree of successful reproduction was indeed remarkable, being nearly 25 per cent of definite successes and over 50 per cent of partial successes. But even more remarkable, to my way of thinking, was the fact that Mrs. Sinclair at times drew not what the agent was "willing" her to draw, but drawings that corresponded, as it were, to the "intruding thoughts" that got through in the Boston Society's experiments. Here are two illustrative instances.

In one experiment, Mr. Sinclair drew a football. His wife's drawing was not a football, but a calf adorned with a bellyband. When the experiment was concluded and the two pictures were compared, it occurred to Mrs. Sinclair to look for an explanation of the disparity between them (although the outlines of the two drawings were vaguely similar). She had noticed that, while she was drawing, her husband had been reading a book, and now she asked him what book it was. "De-Kruif's *Hunger Fighters,*" he told her. Then she asked him, "What does the part you are reading deal with?" "It is a treatise on the feeding of cows." After that, Mrs. Sinclair at once put another question, "Do you remember Mr. Bebb and his calves?"

Mr. Sinclair did remember. Mr. Bebb had been a caretaker on the Mississippi plantation of Mrs. Sinclair's father. Mr. Bebb had an odd hobby, that of making parlor pets of calves. Also he made for the calves embroidered belly-bands, which he used to tie around them. Hence, clearly, the football drawing from Mr. Sinclair's conscious concentration had found itself transformed into the calf drawing from the reading that had evoked subconscious memories in both his mind and his wife's.

On another occasion, Mr. Sinclair made eight drawings, laid them face down on his wife's table, then went for a walk. He reports:

"Instead of reproducing my drawings, what she did was reproduce my thoughts while I was walking up and down on the ocean front. . . . There was a moon behind a bank of dark clouds, and it produced an unusual effect, a well-defined white cross in the sky. . . . It was so strange that I finally went home and called my wife out into the street. I did not tell her

why. I wanted to see her surprise, so I purposely gave no hint. I said, 'Come out! please come.' Finally she came, and her comment was, 'I just drew that.'

"We went back into the house, and she handed me a drawing. . . . Let me add that in the eight drawings I handed to Craig there was neither moon, cloud, cross, nor light."

To her drawing of the moon, Mrs. Sinclair had added some written comment, "Light fingers—moonlight—dark shadow."

"Dissociation" vs. "Concentration"

DECIDEDLY, whether for agent or for percipient, concentration is not a *sine qua non* in telepathy. Mrs. Sinclair, to be sure, is strongly for a special kind of concentration, but her concentration amounts to an extreme relaxation, or, to use the term favored by the pioneers of medical psychology, dissociation. Indeed, from my own experience, as from the annals of psychical research itself, it would seem that some degree of dissociation favors the occurrence of psychic phenomena in general. It is when one is mentally off guard, so to speak, as in sleep, waking reverie, or moments of complete mental indolence, that one is most likely to get, in everyday life, one's telepathic, precognitive, or other messages "out of the air."

This does seem to present another, and most formidable, impasse to parapsychology. But it should be accepted as a challenge to further experimental study—aye, and to study of spontaneous occurrence of psychic phenomena, study still looked at somewhat askance by parapsychologists. Especially should there be study of telepathy, called by Carrington "perhaps the most basic of psychic phenomena." Such study might well reveal that telepathy is so ubiquitous as to account for some, if not all, of the most socially important "queer coincidences" now attributed to chance alone.

I have particularly in mind the many coincidental inventions and discoveries made by two or more men of genius at or about the same time, men working hundreds or thousands of miles apart and perhaps ignorant of each other's existence. Virtually simultaneous, for example, was the discovery of the anesthetic value of ether by Crawford W. Long in a small Georgia town and William G. Morton, in Boston. James Watt and Henry Cavendish likewise discovered simultaneously the composition of water. The Leyden jar was invented by Peter von Musschenbrock of Holland, who had no idea that Dean von Kleist, in Pomerania was making the same invention at the same time. The list might be extended tediously.

In at least one case, that of Charles Darwin and Alfred Russel Wallace, we know that each hit upon the evolutionary hypothesis under conditions favoring telepathic action. Darwin, in England, was taking an afternoon drive and thinking of nothing in particular when the idea of human evolution suddenly occurred to him. Wallace was taking his ease in a hammock in the faraway Malay Archipelago when he arrived, as suddenly and unexpectedly, at the same idea which ultimately became epoch-marking. Both men, that is, were in the mild state of dissociation favorable to telepathic reception. Whether it was a case of telepathy from Darwin to Wallace or from Wallace to Darwin does not really matter.

There are, of course, other problems in telepathy that can never be solved by the experimental method. There is, for one, the problem of *telepathie à trois,* instances of which were first given by Andrew Lang years ago. There is the still more puzzling problem of reciprocal telepathy. Of this, I can give an instance from personal experience.

The Knock at the Door

AS a boy, in Canada, my two closest friends were brothers, Archie and Edward Tisdale. Some years after I had migrated to the United States, had married, and was living in New Jersey, I had a dream in which I seemed to be reunited with the Tisdale family in a New York hotel. I noticed Archie was missing, asked about him, and was told simply that "Archie's gone." In the morning I woke with a vivid recollection of this dream, and told Mrs. Bruce, "Something has happened to Archie Tisdale." Something *had* happened to Archie Tisdale. He had died on the night of my dream.

The Tisdale home was a large one-story brick structure on the shore of Lake Simcoe. Edward had inherited it, and was living there with his wife when I visited him for the first time since coming to the United States. And for the first time I told him of my dream about Archie. He stared at me in amazement, then he shouted excitedly:

"This beats the devil! We had put Archie in the large room near the front door. Uncle Tom was with him. About an hour before he died, he told Uncle Tom somebody was knocking at the front door. Uncle Tom had heard nothing, but went to the door. It was snowing heavily and nobody was there. A while after that, Archie again insisted he heard knocking. Again Uncle Tom found nobody at the door. Soon after that, Archie died.

"It surely looks as if you and Archie were trying to get through to each other."

Of course, telepathy of this sort can hardly be dealt with experimentally. But Dr. Rhine has assured me that parapsychology will not always be wholly an experimental science. In the meantime, it might greatly profit parapsychology to try some experiments in telepathy based on other than the Zener cards. For myself I have not the slightest doubt that telepathy plays a more important part in our lives than is commonly suspected even by parapsychologists.

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A father lost in the North Woods, a son's desperate search, and a sensitive who read the whole story from a phone call

ONCE AGAIN, THOUGHTS THROUGH SPACE

Harold Sherman

IT was the early spring of 1939 when the events related here took place. At that time I was attempting to recover my health from the emotional and physical strain of experiments in long distance telepathy with Sir Hubert Wilkins, which were reported in *Thoughts Through Space* (TOMORROW, Summer 1954). As an aftermath, I had developed stomach ulcers causing hemmorrhages which might easily have taken my life.

Under these circumstances, I refrained from any protracted attempts at experimentation in extra-sensory perception. Even so, for some months following the conclusion of the telepathic experiments with Wilkins (from the fall of 1937 to the spring of 1938), I found myself in such a sensitized condition that if I permitted myself to become too sympathetically interested in any person, friend or stranger, I suddenly became attuned to his subconscious. I felt, momentarily, as though I was that person, while a panoramic series of mental pictures, feelings and impressions rushed through my mind—apparently from his memory stream.

Those unbidden experiences were frightening. I doubt if I would have had the temerity to undertake those regularly scheduled tests,

had I known the toll they would take and the emotional and physical after-effects that would result.

Avoiding the "Trance"

IT has been my practice to proceed as knowingly as possible into the unknown, and to adhere strictly to conscious development of extra-sensory powers. I have wanted to be aware, at all times, of what was taking place in consciousness, and to avoid any influences which might lead to trance or semi-conscious states, where forces beyond my control might move in and take over. I have seen too many men and women who have trustfully or unwisely submitted to "psychic domination," and who have had great difficulty thereafter determining the verity of any impressions, let alone maintaining control and direction of their own minds

The subconscious, once permitted to act on its own, is highly suggestive. It can be activated by imagination, fear, desire, lust for power, or ego satisfaction—and can reproduce all manner of seemingly evidential, inspirational material which can only be fabrication of one's own mind, partially drawn from the memory stream and fused with flashes of intuitive perception.

To get through into higher levels of consciousness where it is possible to make contact with intelligence and even entities outside one's own mental field requires the concentrative ability to penetrate the resistance of the lower centers of consciousness directly related to one's body and one's present external environment.

The March, 1939, issue of *Cosmopolitan Magazine* carried the first mention of my experiments in long distance telepathy with Sir Hubert Wilkins, the Arctic explorer, in an article which provoked great interest throughout the world. It was written by Inez Haynes Irwin and entitled "Some Call It Extra-Sensory Perception." This article antedated by some three years the publication of the book, *Thoughts Through Space,* in which Wilkins and I told our stories, as sender and receiver. The book included my recorded impressions together with the check report from Sir Hubert's diary and the log of events that had occurred to him or members of his crew on the dates which coincided with my "extra-sensory pick-ups."

But it was the publication of the *Cosmopolitan* article which was responsible for my unusual experience in March of 1939. At that time I was employed as editor of the *Savings Bank Journal,* with offices on East 42nd Street, New York. This particular day, I was reading page proofs and getting ready to send the magazine to press. My mind was intently fo

cused on my editorial duties when the phone rang. I answered it in a routine manner still penciling in corrections on the printed matter before me.

The caller, to my surprise, was Thomas Garrett, well-known hypnotist, who had served the Air Force in helping relieve the emotional and mental blocks of fliers who had crash-landed or had other harrowing experiences in the air.

A Plea for Help

MR. Garrett explained that he was phoning on behalf of a young man in his ofice, a Mr. Yellen, who had just learned that his father was lost in the Canadian northwoods. Mr. Yellen was leaving that afternoon by train to join a seaching party.

"Mr. Yellen has read the article in *Cosmopolitan* about your telepathic experiments with Wilkins," Mr. Garrett said. "When he learned that I knew you, he asked me to get in touch to see if you might get some impressions as to what has happened to his father."

The suggestion was instantly repellent to me. I had already received a flood of mail from well-meaning men and women, requesting that I use such powers as I had developed for the purpose of locating lost relatives or lost valuables, or securing other information. Many believed I was a fortune teller, able to disclose the future, and still others begged me to contact their dear ones in the after life.

"Please tell Mr. Yellen that he doesn't realize what he is requesting," I said to Mr. Garrett. "Telepathy would not nessarily be involved in such an undertaking. It would be more like what is called clairvoyance, and I make no claim to be able to sense what is happening or has happened at a distance. Besides, Tom, I am not in the physical or mental mood to attempt any extra-sensory assignment at present. I am still under par and nerve-exhausted from my previous experience. I appreciate Mr. Yellen's confidence in my being able to help him—but please tell him this is not possible. If I *should* try and fail, I would get no thanks for it."

Instead of relaying these comments to Mr. Yellen, Mr. Garrett said, "Harold, I understand how you feel, but my friend is very upset at the news of his father's disappearance. I'm sure it would make him feel better if he could at least talk to you. Would you let me put him on the phone, and explain to him yourself?"

More to save time than for any other reason, I said, "All right—put him on!"

Mr. Yellen, a man I had never seen, nor had even known existed until a few moments before, came on the phone. He was sincerely

apologetic, said he hadn't meant to request anything that would be an imposition, that he didn't have any comprehension of what was involved in the getting of extra-sensory impressions, but he was reaching out for help in my direction because of what he had read about me.

As I listened to his voice, I became sympathetically interested despite myself. I thought, "What if my own father were lost in the northwoods, as his father is? Wouldn't I be just as anxious to learn what had happened to him, through any source that might be helpful or worth investigating?"

The moment I let my mental guard down—it happened! In a way it is impossible to describe, the inner centers of my mind became activated. I began to see vivid mental pictures and to get strong, unmistakable feelings, just as I had when I had communicated with Wilkins. As these impressions came, I began talking.

"Just a minute," I broke in over the phone. "I am with your father now. I see him stagger out of the underbrush onto what looks like an abandoned Indian trail. He is in a nearly exhausted physical condition. He has not fallen into a lake or stream and been drowned, as some of the searching party think—but he is lost. I am following him, mentally, as he walks unsteadily along the trail. He goes about a mile and comes to a fork where the trail splits and goes off at right angles. I see him hesitate, undecided which fork to take. Then he starts off to the right and I get a good feeling in my solar plexus because I can see that, if he continues for about half a mile, he will come to a clearing where there is an old lumber camp, and there are two men there in charge of it, who can give him his bearings and help him get out of the forest.

The Tragic Climax

BUT now, I can see him stop, about half-way there, and turn back. I go with him as he retraces his steps to the fork, and now I get a terrible feeling in my solar plexus because I seem to sense that this fork is leading him farther and farther into the woods and that he has no hope of rescue there.

"I go along with your father for perhaps half a mile when he comes up against a great tree trunk which has fallen across the trail. It is so big and your father is so exhausted that he doesn't have the strength to climb over it, and the underbrush appears to be too thick to go around it. I see your father try again and again—and finally, I see him drop dead beside this tree trunk. . . ."

The moment I gave this impression, Mr. Yellen, whom I had

ll but forgotten, cried into the hone: "No, Mr. Sherman—don't ell me my father is *dead!*"

His voice broke whatever connection I had had and brought me ack to a conscious recollection of vhat I had been recounting.

"Please disregard everything I ave said," I urged Mr. Yellen. I shouldn't have told you of my mpressions, but they came to me o unexpectedly and so strongly hat I felt impelled to speak them ut. However, this could just be ny imagination. There is no way f proving that your father is dead. Don't take my impression as evilence. I just permitted myself to et deeply interested in what may ave happened to your father and his is what has come to my mind. Iowever, it is probably all wrong nd I would appreciate it if you eep these impressions to yourelf. I don't want to get the repuation of giving out 'psychic readngs' like this."

"I understand," Mr. Yellen replied, still considerably overvrought. He made an effort to alm himself, and then continued. While you were talking, I made otes on the back of an envelope. f your impressions should be true, 'll let you know about them. Whether they are true or not—and certainly hope my father isn't lead—I want to thank you for iving these impressions to me, for vhatever they may be worth."

That night I told Mrs. Sherman of this experience.

"This mustn't happen again," I said to her. "I've got to find some way to protect myself. Imagine my giving a total stranger impressions over a telephone, just because I was suddenly gripped by strong feelings and saw certain scenes in my mind's eye! If these impressions are wrong and word gets around that I am attempting such psychic feats, it may well reflect upon the experimentation I have already done under scientifically observed conditions."

As the weeks passed and I had no word from Mr. Yellen, my conscious mind plagued me with the growing suspicion that the impressions I had given him might have been entirely wrong. I rebuked myself again and again for having expressed them to the very anxious young man.

The spring passed into summer and summer into fall. One evening, after I had given a talk on extra-sensory perception at the Psychic Research Forum at the Hotel McAlpin in New York, two young men approached me. One of them, extending his hand, said: "Mr. Sherman, do you remember me?"

I meet many people in the course of a year, and I have an unusual memory for faces, but as I looked at this dark-haired, dark-eyed young man, I said, "I don't believe

that I have ever met you before."

"That's right," he recalled. "But I have felt as though we have met —even though I only talked with you on the phone from Mr. Thomas Garrett's office. My name is Yellen."

Then, of course, the entire incident returned to my mind.

"Oh, yes," I said. "You are the man to whom I related an impression about his father, lost in the northwoods of Canada. I have always regretted doing that. . . . What *really* happened?"

"That's what I've come to tell you," said Mr. Yellen. "I took the train for Canada that afternoon after I talked with you, and joined the searching party. We roamed the woods for ten days and could not find a trace of my father, so I returned to the States and my job in New Jersey. There had been new snows and it was impossible to get through in some places. This summer, I got a wire that my father's body had been found. I returned to Canada and went to the spot. Mr. Sherman, I walked along the abandoned Indian trail you told me about. I stood at the fork in the trail. I went up to the clearing and saw the old lumber camp where the two men had been, just as you described. And then I retraced my steps and went up to the other fork and stood beside the great fallen tree trunk, at the place where my father's body had been discovered I came back to the States, inten on getting in touch with you, an telling you that your impression had been correct. I went to see Mr Garrett only to find that his offic was closed and he had gone South Not knowing how to reach you, decided to wait until either Mr Garrett returned, or I ran int someone who knew where yo were. The other night, this frien of mine (and he introduced me t the young man accompanying him told me he was going into Ne York, to the Psychic Research Fo um, to hear a talk by Harold Sher man. I said to him, 'That's the ma I've been wanting to see for som months. I'm going with you' . . . and here I am!"

The "Doubting Thomas" Argumen

IT is impossible to convey th mental and emotional reli that came over me when I receive this confirmation of the inform tion I had passed along. This ha also been true during my exper ments in long distance telepath with Sir Hubert Wilkins. Since th receiving of impressions is a fun tion of the subconscious mind, an since the conscious mind has not ing directly to do with receptio it will always put up an argumen after receiving in turn the impre sions from the subconscious—insi ing that they could not be genui —that they have simply been fi

ments of the imagination, products of wishful thinking, or of fear or worry thoughts.

Once the *feeling* of conviction that accompanies the receiving of a genuine impression has departed, one is left with the "doubting Thomas" of the conscious mind to plague himself. Personally, I have never been certain of an impression unless it has been "grounded" in my solar plexus. I apparently perceive it in the area of the brain or mind, but unless I get a positive "feeling reaction" at the same time, in my "second brain" or solar plexus region, the impression lacks conviction and may well be an intrusion of my imagination.

Control of the imaginative faculty is imperative to anyone who would develop his extra-sensory perceptive powers. Because my profession has been that of writing, I am well acquainted with the feeling in consciousness when I am using my imagination. The feeling in the mind when exercising extra-sensory faculties is distinctly different and can be isolated.

Even so, at any moment, unless control is maintained, the imagination or your fear, or worry, or wishful-thinking urges may enter in—and change or distort the mental pictures you may be receiving from the mind of another, or clairvoyantly sensing.

In the case of Mr. Yellen and his missing father, I cannot explain how my mind, once centered upon this situation, brought me the knowledge of what had happened. Nevertheless, I have found that, if one has a strong desire to ascertain some information about a person, whether that person is present or at a distance, the mind has ways of putting you in touch with many of the facts you are seeking.

It may be possible that my mind first attuned itself to Mr. Yellen's mind. Could he have telepathically received, through his subconscious, the record of what had happened to his father, direct from his parent, even though he did not possess the ability to pull this knowledge through into his conscious mind? Could I, then, simply have taken this information from his subconscious?

Or could my mind, in some electro-magnetic manner still not understood, have used his mind as a trunk line, and made contact with the thoughts his father had left behind? Certainly I had to get this information from some source! Had his father been dead before these impressions had come to me? I had no inner feeling that I was in touch with a discarnate entity—even though I had a sense of being with the father as he was going through his last tortured experience on earth.

We have the evidence that my mind picked up these impressions. I have in my files a letter from

Mr. Garrett, who was told these impressions by Mr. Yellen at the time, testifying to their authenticity.

Private Testing

SINCE the time that this experience occurred, I have done more private testing along similar lines, and have been astounded at some of the results achieved. I have come to the conclusion that, when you have learned to make your body completely relaxed, your mind receptive, and have been able to turn the attention of your conscious mind inward to focus upon what you may have chosen for a point of concentration—such as a visualized blank, white, motion picture screen—and when you suggest to your extra-sensory faculties that they determine for you what has happened to such and such a person in such and such a place—*if* you can hold yourself in a state of absolute receptivity, maintaining an inner feeling of high expectancy, without forcing —*then,* in some indefinable but demonstrable way, attunement with some source of knowledge is made, and flashing mental pictures and strong feelings occur, bringing you the facts you seek, in whole or fragmentary form!

It is my conviction that we will, one day, discover that we are all connected, in an electro-magnetic way, with the subconscious minds of all human creatures; that we all exist in what might be termed, for want of a better expression, a "mental ether"; that we are ordinarily insulated from the direct influence or trespassing of any minds upon our own; but that, under sufficiently emotionally-charged conditions, we are sending and receiving mental impressions which may or may not get through to the attention and recognition of our conscious minds.

At present, all investigators are but "pin-prickers" on the surface of a vast mental field awaiting exploration. At present we are dealing with rather insignificant experiences of man—for instance, the plight of one man who became lost in the woods. However, this is a case of a man who left a record of everything he did behind, and a person who has developed higher powers of sensitivity may occasionally sense such happenings and reliably report them.

This is astonishing enough in itself, but I am far more interested in finding the meaning and in developing the control and direction of our minds which would enable us to realize our oneness and mutual interdependence, without which knowledge the great powers we possess within us may never be put to use on this earth.

Is Daniel Defoe's "true" ghost story, long considered a fraud, corroborated by a recent find at the New York Public Library?

APPARITION IN SILK

Richard Leland

ON September 8, 1705, just about noon, an elderly woman named Mrs. Bargrave was sitting alone in her house in Canterbury, England, when she heard a knock at the door. She was surprised to see an old friend, a Mrs. Veal, who had moved to Dover several years before. The old ladies chatted for almost two hours, renewing their friendship. Then Mrs. Veal left. There were some unusual things about Mrs. Veal's visit, but nothing to disturb Mrs. Bargrave unduly. That is, not until two days later. Then Mrs. Bargrave learned that just about noon, on September 7, 1705, twenty-four hours *before* her "visit," her old friend had died.

When Mrs. Veal entered Mrs. Bargrave's house, she seemed somewhat excited, but there were reasons for this. She felt that she had been rude in not seeing Mrs. Bargrave for so long a time, and she apologized. She also said that she was going on a long journey and wanted to say goodbye. This surprised Mrs. Bargrave, because Mrs. Veal suffered from fits, and never traveled without her brother. She told her hostess: "I've given my brother the slip." As she entered, Mrs. Bargrave leaned forward to kiss her. As their lips were about to meet, Mrs. Veal suddenly moved to one side, saying that she had been sick and they'd better not kiss.

These things seemed important to the shocked Mrs. Bargrave two days later. But she wasn't particularly bothered during the visit.

After all, she had not seen Mrs. Veal for two and a half years. No doubt she would have changed a little. The ladies spent their visit as they used to and as many old ladies would today. They talked about their troubles and the comfort they found in religion. Mrs. Bargrave had had trouble with her husband. Mrs. Veal had trouble with the fits and seizures that made it dangerous for her to travel alone. They consoled one another as they had in their younger days. Mrs. Veal especially wanted to see again a religious book which they had once read aloud to each other and discussed. This work, Drelincourt's *Book of Death,* however gloomy its title seems today, was written to console old people and to instruct them how to prepare for a Christian death. It was recommended by the clergy and was widely read. There was nothing especially morbid about Mrs. Veal's request. It would have been surprising if Drelincourt's *Book of Death* or some book like it had not been in Mrs. Bargrave's living room.

The "Scowered" Silk Dress

MRS. Veal did seem more emotional than Mrs. Bargrave remembered. At one point, her remarks about how our sufferings on earth are rewarded in heaven made Mrs. Bargrave weep. But, knowing that Mrs. Veal suffered from seizures and afraid that excitement would bring them on, Mrs. Bargrave tried to calm herself, and put a chair near Mrs. Veal for her to grasp if she started to fall. Her fits worried Mrs. Veal and she asked if Mrs. Bargrave did not think she had failed miserably in health in the two and a half years. Mrs. Bargrave said, "No, I think you look as well as ever I knew you."

To get Mrs. Veal's mind off the subject of death, Mrs. Bargrave admired her dress, which was of a special kind of silk called "scowered" silk. Mrs. Bargrave reached over and touched the material several times, feeling it and commenting on it. Mrs. Veal told her it was a new dress. Mrs. Veal then shifted the conversation to a new topic—or at least Mrs. Bargrave thought so for a moment—her brother. But the subject of death was still on her mind. She insisted that Mrs. Bargrave write down the details of the visit and tell them to her brother. This request startled her hostess, who protested that a younger man would not be interested in the conversation of two old ladies. But Mrs. Veal excitedly insisted, and to quiet her Mrs. Bargrave promised she would. Then Mrs. Veal asked about Mrs. Bargraves' daughter, and Mrs. Bargrave went next door to a neighbor's house to look for her. She did not find her, and when she

returned Mrs. Veal was standing in the doorway obviously ready to depart. She said that she must leave, though she might see Mrs. Bargrave again at a cousin's before she set out on her long journey. Mrs. Bargrave watched her until she turned the corner of the street. The clock had struck noon when she entered; it was now about a quarter to two on Saturday afternoon.

The next morning Mrs. Bargrave had a cold and sore throat and did not leave the house. But on Monday she went to see a Captain Watson to find out if Mrs. Veal had called on him and his family. Captain Watson was not at home, but the family said they had seen nothing of Mrs. Veal and were very surprised that she had not visited them while she was in Canterbury. They had not seen her entering or leaving the Bargrave house. Mrs. Bargrave described Mrs. Veal's visit, mentioning among other things the material in her fine new dress.

The Watsons were discussing the strangeness of this unexpected visit when Captain Watson returned. He announced that Mrs. Veal was dead. After some four hours of alternating fits and rational moments, she had died about noon, Friday, September 7.

The Watsons—solid, sober citizens—were at once convinced that Mrs. Bargrave was telling the truth. One of the things that convinced them was Mrs. Bargrave's description of the gown of "scowered" silk, which was new, and which Mrs. Watson had made. Mrs. Bargrave could have learned about this only from the Watsons, and she had not seen them. Other details checked. A Mr. Breton had left Mrs. Veal a legacy of ten pounds a year. This was a secret which no one but Mrs. Veal and her brother knew, but Mrs. Bargrave had apparently learned it over the week-end. And, after talking to Mrs. Veal, Mrs. Bargrave had gone to a neighbor's and told her the details of the visit. Also, a servant next door had heard someone talking to Mrs. Bargrave Saturday afternoon.

Defoe Sees a Story

THE only person to dispute the story in some way was the dead woman's brother. He seemed to feel the story in some way insulted the memory of his dead sister, but since he was not present in Canterbury at the time and offered no evidence his doubts carried little weight. Finally, Mrs. Bargrave was not the type of woman given to fantasies. She made no attempt to profit by the story of the ghost or apparition. And it is very doubtful that she could have made up all the details, even if she had heard of Mrs. Veal's death at the earliest possible moment.

Daniel Defoe, the author of *Robinson Crusoe* and other popular stories, rushed into print with a Mrs. Veal story about six months after the event. His little book, published early in 1706, was called *The True Relation of the Apparition of One Mrs. Veal,* and was later often printed with Drelincourt's book on the Christian answers to the fears of death, the book which Mrs. Veal and Mrs. Bargrave had read together. For two hundred years, scholars have thought that Defoe made up the whole story. *Robinson Crusoe* itself was first published as the true account of a shipwrecked sailor, whereas it was in reality an ingenious reworking, only suggested by the true adventure of a shipwrecked sailor. Other writers began to attack the book for not being true in a month's time. Defoe's *Moll Flanders,* supposed to be the true memoirs of a London prostitute, is likewise a fictionalized account of a real woman. In addition, Defoe wrote his *Journal of the Plague Year,* a gruesome, convincing eyewitness account of the terrible black plague epidemic of 1665. The title page of the work had on it: "Written by a Citizen who continued all the while in London." Unfortunately, Defoe was only five or six years old in 1665. *Robinson Crusoe* and the other works were attacked as stretching the truth and Defoe admitted it. And the Mrs. Veal story has always seemed to be pure fiction.

In 1955 a professor who is a specialist in English literature discovered a rare newspaper called the *Loyal Post,* which ran in London from November 1705 to March 1706. No scholar in modern times had seen this until the New York Library last year bought what is apparently the only copy to survive. It is an ordinary newspaper like many others of the time, a single sheet of paper printed in two columns on both sides. It reports political and domestic news in an unsensational way and contains some advertisements, mostly for books and medicines. There are a few "feature stories" as they would be called today. But one of these, in the issue for December 24, is the story of Mrs. Veal's visit to Mrs. Bargrave, almost as Defoe tells it. The story is shorter than Defoe's, but the details are the same, except that the newspaper tells more about Mrs. Veal's clothes, and Defoe makes up some of the conversation. The story first came to the world as a newspaper report of an actual happening.

Actually, Defoe was doing with the story of Mrs. Veal what he did with his other works. He used the true story of the shipwreck of a sailor named Alexander Selkirk for the facts in *Robinson Crusoe.* He was thoroughly familiar with the

London underworld and used his experiences for the background for *Moll Flanders.* Likewise with the *Journal of the Plague Year*: it is a very accurate picture of the plague. Defoe might even have remembered back to his sixth year the carts going through the streets with the cry, "Bring out your dead!" In any case, his relatives and other friends lived through the plague and there were several good books on it which he used. The *Apparition of Mrs. Veal* is a much shorter work and Defoe changed the details very little.

The Unanswered Question

DID Mrs. Bargrave talk to Mrs. Veal twenty-four hours after Mrs. Veal died?

This question will probably never be answered, but one additional fact, which is not in the story and which is not discussed by Defoe, is important. Any modern investigator who studies the reports on ghosts, apparitions, and revenants (people who return from the dead), would notice immediately that Mrs. Veal suffered from seizures or fits. Almost from the beginning of history, people who suffer fits or go into trances have been thought to communicate with the world of the supernatural, the world of the dead and of spirits. It seems likely that Daniel Defoe wasn't aware of this fact, or he would have made up some interesting details to add to his story. He was a professional writer trying to spin out of the facts of Mrs. Veal's appearance a good story and make it sell. The recent discovery at the New York Library seems to prove that he did not simply invent the incident.

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Were the founders of Christianity suffering from delusions and hallucinations when they reported extraordinary events?

HOW CHRISTIANITY BEGAN

Horace Westwood

Dr. Horace Westwood, minister of the Unitarian Fellowship at Clearwater, Florida, died December 24, 1956. As a clergyman, Dr. Westwood had served in Canada, Ohio, and California. Among his books is There Is a Psychic World, *from which the following exerpts were taken.*

THE reality of psychic phenomena throws a flood of light upon many beliefs which hitherto have been inexplicable in connection with the origins of the Christian faith. Indeed, in the light of the evidence, it is my sober judgment that it is impossible to completely understand the beginnings of Christianity without taking into consideration the implications of the phenomena dealt with in psychic research.

This becomes increasingly apparent as we seek to answer the question, "How did Christianity really begin?"

Contemporary opinion, particularly in liberal religious circles, ascribes its original impetus to the spread of the ethical insights and spiritual genius of Jesus. It is argued that the survival of his influence after his crucifixion was due to his moral stature and the profound character of his religious teachings and that these forces created an energizing faith which gained in momentum with the passing of time.

I have no wish either to deny his moral grandeur or his spiritual genius. On the contrary, as the years unfold the vision of their splendor grows. Yet, these views inevitably bring forth two problems: 1. Though his teachings may have been expressed with an unprecedented originality and though they reveal a tremendous driving power of personality, his teachings were not entirely new. For with few exceptions, practically every ethical utterance attributed to him can be duplicated in essence from the Hebrew prophets who preceded him and from the spiritual teachers of other faiths. 2. It was not the belief in the ethics of a dead Jesus which conquered the generations immediately following his crucifixion, but the conviction that a living presence had demonstrated his triumph over death and the grave. This is so evident that one is justified in the conclusion that, but for this conviction and the faith to which it gave impetus, the world might never have heard of Jesus, and the memory of what he was and of what he said might have perished with the death of his immediate followers.

This possibility is either glossed over or rationalized away by many modern apologists for the Christian faith. They argue that it was the dynamic influence of his character and message which, after the tragedy of his crucifixion, provided the drive for the movement that bore his name. However, in their judgment Jesus himself lived only in the form of a memory—an example which the succeeding centuries glorified.

Resurrection a Delusion?

AS for the resurrection, the believers of this view have little hesitation in expressing the opinion that this was pure delusion. The early disciples and followers of Jesus were simply self-deceived. The influence of the Master was so profound and their affection for him so deep that they could not think of him as dead. Therefore, their feelings created the illusion of a living presence. Thus arose what is called the resurrection myth, the basis of which was emotion and not fact. Thus it is argued that when Paul wrote, "If Christ be not risen, then is our preaching vain, and your faith is vain also," he was indulging in fantasy based on the desire and "will to believe."

It is true, one may contend that the faith in the resurrection is based on a mythical fact, but one may not argue, and be true to history, that the teachings and influence of Jesus rather than this resurrection faith gave the Christian movement its impetus during the generations after his death. The evidence in the New Testa-

ment indicates, beyond all possibility of successful refutation, that except for the conviction "Christ is risen," the Christian movement would have been still-born.

Moreover, if the faith in the resurrection is purely mythical and without any foundation in fact, then one is compelled to admit that a delusion may be valuable in the promotion of a cause. For sometimes it is said with justification, "Christianity has proved itself to be a good thing for mankind, despite the fact that it was founded upon belief in what never occurred." In other words, modern apologists actually do say in effect (though they will rarely admit it)—"Credulity and superstition are of value insofar as they become vehicles for the preservation of the truth, for with the process of time the truth will destroy the vehicle it has used as an instrument." So, error may be advocated in order to advance truth, and we discover ourselves face to face with a dilemma of history from which there seems no escape.

However, if we really understand what was plainly the belief of the first generation Christian community concerning the resurrection, and if we examine this belief in the light of some of the data of modern psychic research, the dilemma ceases to exist. Moreover, we make the discovery that the earliest New Testament record of this event bears witness to phenomena which have their counterpart in the annals of psychic investigation today.

Of course it may very well be argued that the primitive Christian community was mistaken in its interpretation of these phenomena. But this is another matter. The point I am making was that the belief of the community, in the light of modern psychic knowledge, could have been built on objective phenomena capable of verification, rather than upon a subjective delusion without any basis in fact.

The First Record

HOWEVER, before discussing this, it is necessary to clearly understand the nature of the early Christian belief. Contrary to the popular opinion which has prevailed throughout the centuries, *it was not a belief in the resurrection of the physical body of Jesus* as recorded in the stories in the Gospels. These stories were written later and represent rationalizations of what must have been earlier accounts and beliefs. Of these earlier accounts we have only one existing record, and this is from the pen of St. Paul in the fifteenth chapter of his first letter to the Corinthians.

In this record there is no sepulchre, no open tomb with the stone

rolled away, no angel presences who bear witness to the "risen" Lord. All we have is an account of various appearances.

> "He was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain to the present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." (Verses 5-8)

Moreover, in this Pauline account which was the basis of the gospels, there are two things worthy of note.

1. The body which was raised was not a body of flesh and blood, but a spiritual body. (Verse 44)

2. The resurrection of Jesus was not an isolated event, but conformed to a general principle. For Paul plainly argues "if dead men do not rise then Christ is not risen." (Verse 13—also 15 and 16). The inference is inescapable that in the mind of Paul the resurrection of Jesus was in harmony with a universal pattern, without which the former would have been impossible.

Of course the key phrase in Paul's account is "He was seen," and it was the repeated testimony corroborating this statement which, in his argument, provided the evidence that through the medium ot a spiritual body Jesus had lit erally overcome the barriers o death and the grave. The "mortal" had "put on immortality" and th "corruptible" had "put on incor ruption."

What was it that was seen Was it an individual and collec tive hallucination created by wish ful thinking? That could hav been the case. It could have bee the fruit of subjective longing an experience, for the records of th psychiatrists provide abundant evi dence of the strange tricks tha the unconscious not only plays o individuals but on the mind o a crowd.

Evidence Rejected

THIS, perhaps, would be th only possible answer a genera tion or two ago. But the annal of psychic investigation writte during the last few decades indi cate that it could have been mor than subjective hallucination. Fo while the public mind as yet fight shy of and rejects the testimony the evidence for the materializa tion of psychic entities is too abun dant to be lightly dismissed.

However, it need not be con cluded from the evidence tha these materializations are actuall manifestations of the personalitie they claim to be. In the scientifi sense all that can be demonstrate is that they are objective and no illusory. But when we add to thi

evidence the verifiable facts of personal behavior patterns, the possibilities that open before the mind are, indeed, of far-reaching magnitude.

When, in connection with this, we also consider the actual dictaphone recordings of voices produced by psychic means, these possibilities widen even more.

Of course, the proof of identity rests on moral grounds, the ultimate proof of which is beyond scientific demonstration. It can never be proved, except on such moral grounds, that Jesus conquered death. The most that could be proved scientifically would be that a psychic entity who "appeared to be" Jesus was manifest. However, in the light of modern psychic research, it is well within the bounds of probability that the resurrection faith owed its origin to those types of phenomena for which, in my judgment, the evidence is indisputable. As I have said, the interpretation of these phenomena on the part of the primitive Christian community could have been mistaken. But in any case such interpretations would have rested on a basis of objective fact.

It is these considerations which led to the observations voiced in the beginning of this article.

> "The reality of psychic phenomena throws a flood of light upon many beliefs which hitherto have been inexplicable in connection with the origins of the Christian faith."

Indeed, the conviction deepens that the beginnings of Christianity were associated with manifestations of psychic phenomena on an unprecedented scale, and to ignore this possibility is to refuse the use of the one key that would unlock doors for the understanding of the New Testament which otherwise might remain closed. For even after making allowance for the legendary elements unmistakably present in the New Testament, and even after giving full weight to the colorations in the interest of dogma and belief, there may be a greater degree of credibility in much that has been denied than we have been willing to admit. For both the Gospels and the Acts of the Apostles contain accounts of many happenings which the researcher recognizes as possessing elements corresponding to his observations in the psychic field.

As one example among many, it is worthwhile calling attention to the account of the Day of Pentecost given in the second chapter of Acts. The tongues of fire are very common phenomena in psychic sittings. Many times I have seen floating lights in connection with the Ada sittings of which the phrase "tongues of fire" is quite descriptive. On occasion, in the darkened room, they were so vivid that they

illuminated objects close to them. As to their significance, apparently they had none. They simply seem to be associated with certain psychic conditions. The reference (Verse 2) to "a mightly rushing wind" could easily be an exaggeration of what is also a common phenomenon. Those of us who cooperated in the Ada sittings often noted strong currents of cool air that swept through the room, despite closed windows and doors. These, too, were without any seeming significance. However, I am certain that the consequent and temporary changes in temperature would have been registered if we had provided the proper recording instruments.

"Speaking with Tongues"

AS to speaking "with other tongues," I have had no direct experience. However, in the literature of psychical research, there are many examples of "speaking with other tongues." I call attention to two.

1. Professor Neville Whymant, an English linguist and Oriental Scholar of Oxford University, the author of *Psychic Adventures in New York* published in 1931, relates the account of a remarkable sitting with a direct voice medium, at which he heard voices speaking in different languages. One, he recognized as pure Italian. Another, he recognized as ancient Chinese belonging to the period of the classics of over 2,400 years ago as edited by Confucius, and, as such, like Sanskrit, a dead language. In response to questions asked by Whymant in the same language, with regard to certain obscure passages in the writings of Confucius, these obscurities were clarified. Thus true readings for certain passages that had puzzled students for twenty-four centuries were obtained. The medium was a man with no education beyond that of an ordinary mechanic, and no one present at the sitting except Whymant knew a word of Chinese. At subsequent sittings with this same medium, Whymant claims to have recognized no less than sixteen different tongues. He, himself, is a master of some thirty living and dead languages.

2. William O. Stevens, the author of *Beyond the Sunset,* relates the account of a comparable case to which he testifies on the basis of personal knowledge. It concerns an American missionary to the Karens, a Burmese tribe, who was persuaded to attend a sitting with a medium in Washington. Naturally as a skeptic, he was amazed, during the sitting, to hear a voice addressing him in Karen. The voice purported to come from Ko Sar Ye, an old Karen preacher, who during his lifetime was much beloved by the missionary. At subsequent sittings with other mediums

the experience was repeated. The account is too lengthy to repeat here. But the details given at the sittings carried the conviction that the old Karen preacher was really Ko San Ye. Mr. Stevens observes, "All these conversations were in Karen," an obscure language, spoken in certain regions of Burma, probably not known to "more than five people in the United States, and these would be retired missionaries."

Signs of Power

IT is readily admitted that such phenomena many not have the slightest moral or spiritual value and that they may be completely meaningless in relation to religious truth. However, it is also easy to understand the effect they might have upon the minds of those early believers who, according to the record, had spent many days of expectant waiting in "an upper room." Phenomena which may have been completely trivial in themselves perhaps occurred. Yet they served as "signs" of the presence of "power beyond themselves made manifest" and doubtlessly these signs brought assurance to their hearts.

One further note, before bringing these observations to a close.

Just as psychic research throws light upon many events recorded in the New Testament, so also it has some bearing upon much of the Old Testament. The limits of my present subject permit neither illustration nor discussion. Attention is called to it for the simple reason that the same principle which we applied to Christian beginnings is also applicable there, for there are many phenomena described in the Old Testament which have their counterpart in the records of modern psychic investigation.

In stating this, no claim is made for the religious worth. However, since similar phenomena seem to be associated with the story of religion in every age and clime, they should not be ignored. For there must be some reason for this association. Furthermore, while it may be true that "an evil and adulterous generation seeketh after a sign," it may also be contended that any study of religion which refuses to take these phenomena into consideration must run the risk of being an incomplete view.

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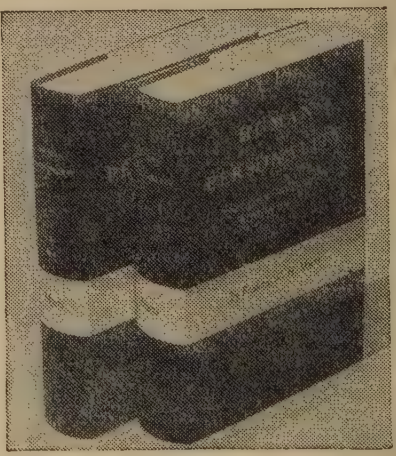
The Human Personality And Its Survival Of Bodily Death

By

F. W. H. MYERS



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Did Countess Beck truly forsee, years before the events, the death of Franz Ferdinand, the rise of Hitler and his tyranny?

PROPHECIES OF "MADAME SYLVIA"

Christoph von Hartungen

THE Austrian Archduchess Isabella had guests in for tea at her palace in Vienna. Among them were Archduke Eugene, Princess Elie de Bourbon, and other members of the high Austrian nobility. Also present was Countess Bianca Beck, daughter-in-law of Count Beck, the last adjutant-general of the aged Emperor Franz Josef. In Viennese circles Count Beck was commonly referred to as "the vice-emperor." Countess Bianca, already widely known as a clairvoyant, was asked by the Archduchess to say something about the future. The Countess, placing herself in a mild state of trance, then turned to her hostess and declared: "Your Imperial Highness, I beseech you to soften your antipathy toward Archduke Franz Ferdinand and his wife. We must be kind to them; in two years they are fated to die from the same bullet."

That afternoon tea took place in 1912. On June 29, 1914, the heir to the Austrian throne was assassinated—in Sarajevo, Serbia, by Gavrillo Prinzip, igniting World War I. Here we may note that the hostess' dislike for Archduke Franz Ferdinand stemmed from the fact that she had wanted him to marry one of her daughters. He chose instead her governess—Countess Chotek—as his wife.

Unfortunately, Countess Beck could not foresee her own sad fate in the years to come. Monetary inflation, rampant after the ending of World War I in 1918, rendered her utterly destitute. She was forced to shift for herself in order to eke out a bare living. Moving to the Wilmersdorf sec-

tion of Berlin, she became a professional clairvoyant there under the name of "Madame Sylvia."

As a young girl she had shown an aptitude for paranormal perception. Once with her father, Baron Lazzarini, she was visiting an antique-dealer's shop in Venice. Suddenly the child demanded that they take her right away to a room in the back, a kind of storage room. She insisted that it contained something highly interesting. The antique dealer swore there was nothing but junk in the storeroom. But the child remained adamant. Entering the musty place, they found a rolled-up picture—the portrait of an elderly, strong-looking man, his face framed by a flowing Titian-like beard. The picture seemed to date from the period of Titian. The Lazzarini family purchased the painting and brought it to Vienna. Thereafter, every time the family suffered a sad or somber experience, the portrait showed a milky cloudiness. Thus, this phenomenon occurred just prior to the death of the Countess' brother, who died in action at the outset of the war in 1914.

Treasure and Tragedy

AT this point, our first question probably is: Whom does the picture represent? Furthermore, how did it influence Countess Bianca's childish soul to such an extent that she absolutely insiste on her father's buying it and hang ing it on the walls of their home Finally, why did it show a whitis filminess whenever tragedy struc the family? In my opinion, a these questions can be answere only on the basis of parapsycho logical influences.

Here is another example of Ma dame Sylvia's clairvoyance. A no torious pirate-adventurer name Waybenon was buried in the seven teenth century, and for some tw hundred years men had hunted fo his bones and buried treasure. I April 1930, in her Berlin apar ment, Madame Sylvia pointed a map of Holland and indicate the town of Zaandam near Am sterdam. There, said she, he mu be buried. And there indeed, ro ting in the bog, were found th remains of a man who, wh alive, appears to have lived a li of riotous luxury. There too w found his treasure chest, its botto decayed even though it had be wrapped in India matting; and t gold bars had sunk deep into t swampy soil.

Here too the question aris Was she able to locate the sp solely by clairvoyance, or was th confused with a spiritualist d ment? The following facts po to the latter theory. At the site the corpse a number of skelet of slaves and executed prisor were also found. Presumably th

had been employed to bury the treasure. Then they had been wantonly murdered, as accomplices and eye-witnesses who knew too much. This episode of the buried treasure involved tragic happenings: much bloodshed and many lives violently done in. Now, tragic events are especially apt to work on the mediumistically endowed. Thus, a mediumistically inclined person would see ghostly apparitions in such a place or note other signs—such as ghostly sounds—which were inwardly related to the tragic occurrences there. But mediums can also be influenced telepathically by such events, as innumerable examples show.

Madame Sylvia herself gives us an excellent example of this. The following scene took place in August, 1914. Seized by a nameless fear, she went into a nearby church. There she sought consolation in prayer. Suddenly she felt a heavy blow against her chest, stunning her and causing her to fall senseless to the ground. She felt the blow in the very same place—and at the very same hour—in which her brother suffered his mortal bullet wound on the battlefield in Galicia.

Receiver in the Subconscious

IN my opinion, Madame Sylvia's subconscious was quite susceptible to influences. Hence she reacted in a sensitive way to the mental processes of others. Here is a concrete example of her behavior. We visited her in September 1935, in her apartment in Berlin-Wilmersdorf. Our visit was unannounced; nor had she ever met us before. But upon entering the house, we gave her a brief note of introduction from a mutual friend, Countess Saracini-Belfort. We then asked the clairvoyant to tell us something about our future —which at the time seemed quite uncertain. She sat at a small table facing me. Then in her left hand she took a little chain, at the end of which hung a crystal about half an inch in diameter. She gazed intently at this crystal. Instinctively I thought she was deliberately trying to enter a state of trance. Now she described a scene, with astounding photographic accuracy. It was an experience that had frequently occurred in the years 1914 and 1915. She said: "I see a small boy playing on the right side of a desk. An old gentleman with a pointed white beard is working at this desk." It was a portrait of my father, who always allowed his two-year-old grandson to play next to his desk in Merano. The details of the picture fitted exactly.

Asked about my own future, she merely said: "I see you working in the Vatican Library." Here I must explain that just about that time I was very seriously consider-

ing writing a book on the psychology of religions. With that in mind I had collected a good deal of pertinent research material. So it is fair to ask whether the picture Madame Sylvia "saw" was not connected with that project of mine. I don't recall whether at that time I mentioned the matter to the clairvoyant. Had I done so, the picture she saw could easily have been explained. But in all likelihood we didn't discuss it. So what she saw may be explained along the following lines: in her state of half-trance, a kind of receiver-mechanism operated in her subsconscious. This mechanism received stimuli from my intense intellectual preoccupation with religious problems.

Projects World Events

FOR many years Madame Sylvia invited guests at the end of the year and foretold events for the coming year. Each time she did so she entered into a trance. For a few minutes she breathed in yoga fashion. Prior to that she inhaled from aromatic Indian incense sticks. Then she spoke in the third person. Those present put down her prophecies in writing. Let us take her prophecies for the year 1932—made at the close of 1931. She asserted: "It will be an unprecedented year; later it will be called the big year of decision. It will be the most turbulent year since the beginning of World War I. All countries will be affected, shaken to their foundations. I can sense no peace here on earth. As for the war in the Far East, it is not only a question of Manchuria. There I see barbed wire extending in an arc as far as Mongolia and even inside Siberia. From the Far East a wave presses forward and sweeps over the peoples until it reaches the lofty mountains—where it is forced to halt.

"I see a man appear out of the East, with a face as if hewn out of stone, and a sword in both hands. He is the man with the 'Z' about whom I spoke two years ago. I see the 'Z' over the map of Asia and as far as Russia, constantly reappearing in a new form. But that would take us beyond the confines of this coming year. A great new wave of religion sweeps over Russia, a new form of faith. In Germany, in the first part of the year, I see a big scandal in leading circles. An important industry will be shifted from Germany. I see two new governments in Germany, each signifying something fundamentally new—the first one caused by internal events, the second brought about by events abroad. A small state will meddle in German affairs, thus leading to decidedly unpleasant consequences."

Prophecy of "Z"

WE see, on the one hand, that her predictions were quite general in nature; on the other hand, many of them did not materialize until many years later or not at all. Her prophecy regarding the advent of Hitler was correct. He was the man with the "Z"—or, perhaps more accurately described, the man with the two "Z's" or swastika. But she stated that Hitler came out of the East. This may have been due to some extent to a confusion between two similarly sounding concepts in her subconscious. Austria is the Eastern Mark. Hitler came from Austria, from the Eastern Mark—in other words, approximately from the East. Furthermore, we know that in cases of precognition time and place can never be precisely indicated. The concepts of "time" and "place" do not arise in parapsychological phenomena. From this point of view, therefore, it is impossible to assign in advance specific events to a given year. Indeed, such prophecies must always be taken with a grain of salt. This is particularly true when they have been made by an individual who has deliberately entered a state of trance.

At an earlier séance—one held on December 26, 1929—Madame Sylvia spoke more clearly about Hitler's rise. She said then: "In Germany a man who has worn the sword will play a big part." That might have meant Erich von Ludendorff, who helped Hitler on this way to power, or Paul von Hindenburg. She added: "A very great man appears on the horizon. I see a 'Z' around him. He will be a remarkable phenomenon. Like Napoleon, he will be a man destined to transform the entire history of Europe."

Insight or Prophecy?

ANALYZING Madame Sylvia's prophecies, we reach the following conclusions. She behaved no differently from a great many other mediums for whom séances were arranged, at which they were supposed to demonstrate their telekinetic or clairvoyant powers. Most such pre-arranged séances ended badly. Their failure may lie in the fact that in such cases the subconscious does not work freely. It is influenced by the will, that is, by cerebral activity. The will to produce parapsychological phenomena may emanate either consciously or unconsciously from the medium himself—unconsciously, if it is transferred from those present to the medium. The same is true of the majority of cases in which Madame Sylvia sought to make prophecies or predictions concerning a person's future. To do so, she had to put herself in a trance in each individual case. In the process the waking consciousness

always plays a considerable role; hence it is bound to trouble the activity of the subconscious.

Foretold Persecution of Jews

THIS does not mean that the suspicions held against Friedolin Kordon-Veri, the notorious European clairvoyant who was ejected from Zurich in the 1930's for fraudulent practices also apply to Madame Sylvia. That article did raise an interesting question: Would not anyone endowed with a certain psychological subtlety, with a well-nigh artistic gift for insight and empathy, furnish the same number of astounding answers if he had been functioning for thirty years as a clairvoyant? In most of the cases of self-induced trance, we are forced to admit some such kind of assistance. Considering Madame Sylvia's deeply religious nature, this "assistance" was no doubt completely unconscious, coming into play without or even against her will.

But just the opposite was true of those paranormal visions she experienced in the period before she felt compelled to draw upon her talents as a medium. One such example was her prophecy of Hitler's persecution of the Jews. She foretold this in a trance immediately after the assassination in 1922 of Walther Rathenau, Foreign Minister in the German Government. A voice cried out to her: "This is meant for Edith!" Edith as Rathenau's sister and a friend of Countess Beck (Madame Sylvia). In her state of trance Countess Beck saw the most terrifying excesses against the Jews. And the warning applied to her friend Edith, since the Rathenaus were Jewish.

How shall we sum up? A study of the abundant material placed at our disposal leads us to the following conclusions: Madame Sylvia undoubtedly possessed very strong mediumistic powers. These expressed themselves preferably in "clairvoyance." When, however, she relied on a self-induced trance, the ensuing results were often disappointing. Events she foretold frequently did come about, but not in the precise year which she had prophesied for their fulfillment. This is understandable, since the factors of "time and place" do not exist in phenomena of precognition.

Madame Sylvia died in Rome in 1949.

Among other items, our reviewer looks at the symbols of Jung, the accusations of Scarne, and an investigation of Lourdes

BOOKS IN REVIEW

R. DeWitt Miller

TO assume the duties of this feature which has so long and well been conducted by Gerald Heard is certainly not a light undertaking. Obviously, my approach will not be the same as Heard's. If two writers had the same approach to anything, they should be in some other type of work.

As a natural corollary of the above, a statement of policy seems in order. Some will now be made:

Although it is damning to my own profession, I believe that a great deal too much ink is being used, and spilt. The truth has been tarred and feathered with typewriter ribbons. On this premise, I will not consider verbosity as enlightenment. On the other hand, when a subject seems to call for treatment *in extenso,* well and good. The field is vast, and the prophets—with or without honor in their own country—are many. Therefore, I must be arbitrary in my selections and brief in my comments. If such an approach causes me to sometimes be unjust, I can only plead the fallacies to which human beings are prone. I have no conscious axe to grind, except the axe used in clearing the forest of human misconceptions. Conversely, if a man or woman goes through the trouble and travail of writing a book, he has brought something new into the world. I have had that experience, and fully realize its significance.

But let us now turn to the business at hand:

The books which I will review in this issue of TOMORROW cluster

—in the broadest sense of the conception—around the nexus I will call "life as a symbol."

Jung, Going Somewhere

BEFORE me is a copy of C. G. Jung's *Symbols of Transformation* (Bollingen Foundation, Inc., by Pantheon Books, New York, 1956, $5.00). This is one of the collected works of the great psychologist. The total series will include 18 volumes. The book before me contains 567 pages.

Any analysis of Dr. Jung's works must of necessity take into consideration the greatness of the man himself. "Dr. Jung began where Dr. Freud left off and fathomed more."

Nevertheless, how can any man write so much on the analysis of the human soul—*unless he is trying to analyze his own?* Jung, as this book so simply reveals, is forever impaled on the three-pronged dilemma of *conventional psychology, psychoanalysis and the subconscious,* and *parapsychology.*

Starting, as Fraser did in the *Golden Bough,* with a simple premise, Jung finds himself inevitably embroiled in endless ramifications. In this case, Jung's starting point is the allegedly mediumistic utterances of a woman characterized by the psuedonym of Miss Frank Miller. From this beginning, he tries to interpret Miss Miller's statements and the change (decay?) of her personality in terms of universal symbolism.

This inevitably leads to the consideration of symbols in general, and particularly to those which deal with the strongest human desires. (By the time *Symbols of Transformation* was written, Jung had discarded Freud's conception of sex as the basis of all subconscious symbolism.)

As most symbolism is visual—at least in the conception of present-day psychoanalysis—Jung includes in this addition to his works a vast number of excellent half-tone illustrations of statues and paintings, both ancient and modern, which are considered to have symbolic meaning.

What the book actually proves can only be considered in the light of Jung's aforementioned three-pronged dilemma.

To a psychoanalysist it will be considered classic. To a parapsychologist it will seem truncated because of the failure to include the implications of the supernormal. To this reviewer it is an important contribution of a great man still on the march—but going somewhere. And to all those interested in the study of the human mind, soul, and spirit, it is certainly, to use a trite term, a "must."

Next to be considered is the latest work by the Irish playwright and famous psychic Geraldine

Cummins. *Mind in Life and Death* (The Aquarian Press, London, 1956, 21s net).

Let us go straight to the point.

Miss Cummins speaks from direct experience, not from observation. She is herself a medium, and her conclusions must be considered in the light of this fact. Much of the book deals with the careful reporting and analysis of "communications" received through the mediumship of Miss Cummins, but the core of her work is embodied in Chapter XXI, "An Intelligible Hereafter."

There, she hammers—as she did in previous works—at the heart of the whole parapsychological puzzle. If we don't survive bodily death, why waste words about the matter; if we survive, "where" and "how"?

As I interpret Miss Cummins, she considers that the "hereafter" is a great deal more material than the pious pilgrims of purity sanctimoniously believe. I see eye to eye with her, but that may be discounted as a bias on the basis of my own published conclusions.

Again, it is a matter of symbolism. Are we to take the opinions of the "dead" concerning their type of existence as symbolical—as the immortal (sic) Dr. Hyslop believed?

So goes the battle, but Miss Cummins' contribution is certainly important in the fray.

NOW another type of symbolist, the Reincarnationist, appears. The book under discussion is Gina Cerminara's *The World Within* (William Sloane Associates, New York, 1957, $4.00).

Persons die and are born. Nations grow and depart. But the reincarnation argument goes on forever. Miss Cerminara makes reincarnation more enticing, but no more understandable—under the discipline of Western logic.

The book swings on the ancient pivot, "Things are awful here. Why not another chance?" From Pythagorus to Blavatsky (with Ouspensky and Dunn handling the half-time ceremonies) the argument has gone on—and "free will" still is waiting to be played on.

Yet, *The World Within,* although not a profound book, will be a very helpful one to many human beings. It is worth the price of admission.

But the next book to be considered is *not* worth the price of admission. It too is a symbol—the symbol of the lost cause of the omniscience of that magnificent showman, Harry Houdini.

The book is *The Amazing World of John Scarne,* by John Scarne (Crown Publishers Inc., New York, 1956, $5.00). Scarne is a stage magician and an expert on cards, dice, and other forms of gambling.

As to extra-sensory perception, and even hypnotism, it is Scarne's

opinion that they are simply "humbug." In support of that statement he offers only the old, moth-eaten arguments of the stage magician who has exposed a number of frauds. Psychics to him are but another type of crooked racket.

Scarne attacks Dr. Rhine of Duke University without reason, without logic, and without proof. He advances a distorted theory of the *law of chance.* I can only say concerning his theory that if he practices what he preaches, I would enjoy playing poker with him.

A showman is not to be snorted at; nor is an exposer of crooked gambling practices or fraudulent psychics to be scorned. God only knows there are enough of both. But a book which denies reliable evidence and disregards logic is worthy of a sonorous snort.

Symbolism of a different sort is presented in the volume, *In the Spirit of Challenge,* by Richmond E. Lawlor (Exposition Press, New York, 1957, $3.00).

This small book contains four essays, the most powerful being that entitled "Freedom and Survival." The other essays appear under the titles "Henry Thoreau," "The Truculent Village," and "Chirico."

Typical of "Freedom and Survival" is the following:

"The peril of Freedom is always acute somewhere and always present or latent somewhere and perhaps this is inevitable. The policeman who guards the *status quo* varies his beat according to need, but there are generally some areas where constructive law-breaking may be undertaken without undue risk. It is evident that most human progress has been achieved in spite of him—or behind his back. . . ."

These are essays of a rebel. And, in some areas of human thought, rebellion is certainly due. This, too, is a symbol—of the shadow of things to come.

However, Lawlor is sometimes prone to tear apart straw men of his own creation. Moreover, he seems unable to understand that paragraphing has a purpose in promoting the readability of type. His style certainly bubbles with champagne, but champagne needs meat and potatoes to hold it down.

No one can argue that Lawlor does not have brilliance and power. In a world dedicated to TV westerns, a rebel comes in like the cold blast which followed Dan McGrew when, "out of the night, which was fifty below," he stumbled into the Malamute Saloon.

Magnificent and Unreadable

SYMBOLISM in its most technical form may be found in *Analysis of Perception* by J. R. Smythies (Routledge and Kegan Paul, London, 1956, 21s net.) This is a work intended for those intimately associated with psychiatry

written by a psychiatrist. Also, a good grounding in formal philosophy would be helpful for the reader.

The ancient battle concerning the modes and methods of perception—via the five senses and the coordinating unity of the mind—gave one of mankind's greatest intellects a world-shaking hangover. The person referred to was the philosopher, of some renown, named Immanuel Kant. Apparently neither psychology nor philosophy has yet invented an aspirin which will cure this headache.

Of course, there remains the even more complex problem of whether we are limited to *only* five senses. Dr. Smythies' analysis of the problem sheds a little more light, although diffused by the filter of technicalities, on the darkest corner of human thought. His book is technically magnificent, and, to the layman, practically unreadable.

Mental Telepathy, by John Davenport Crehore (New Hampshire, 1956, $5.00, published by the author) is basically another effort to prove—as was attempted by Rene Warcollier, etc.—that solution of the enigma of telepathy is to be found in some sort of "physical" phenomena, i.e. a "carrier wave," "electromagnetic force," "radiation," etc.

In this reviewer's opinion, the most important discussion in the book is that concerning work being done in England in relating a "radionic" field to telepathic phenomena. It seems peculiar, to say the least, that specific data concerning the "radionic" theories is not given. Crehore makes numerous references to the work of Dr. G. W. Crile, and other well-known investigations of the "Bi-Polar Theory of the living cell." But the new revelation concerning "radionics" is left hanging on a skyhook attached to a nebulous cloud.

The emphasis on symbolism reaches its parahelion with *Thomas Hardy and the Cosmic Mind,* by J. O. Bailey (University of North Carolina Press, 1956, $5.00). The origin of this conception is obviously *Cosmic Consciousness,* by Dr. Richard Maurice Bucke. Dr. Bailey, Professor of English at the University of South Carolina, apparently could not withstand the puzzle of why Hardy should switch horses and write his monumental, *The Dynasts.* In searching for an answer, Dr. Bailey found it in the conception of the cosmic mind.

He also focused a powerful spotlight on one of the world's literary greats.

Crosslighted in this way, the complex personality of Thomas Hardy is silhouetted against eternity. If I understand Dr. Bailey correctly, *Tess of the D'Urbervilles* found peace at last in Dr. Bucke's

theory of "cosmic consciousness." *Thomas Hardy and the Cosmic Mind* is a profound analysis of one of the essential problems concerning parapsychology.

Miracles Without Data

TO slightly misquote Shakespeare, let me say: ". . . of all the things that I have heard, this seems indeed most strange, seeing that Lourdes, a necessary miracle, will exist as it exists."

To the vast amount of literature surrounding the shrine at Lourdes there has been what I can characterize only as a "great" addition. It is breaking dawn over Los Angeles, and I am rereading the galley proofs of *Eleven Lourdes Miracles,* by D. J. West (Gerald Duckworth & Co., Ltd., London, 1957).

I do not know Dr. West personally, but his ideas and mine have crossed swords many times. I hope that his blade has been sharpened by the contact as much as mine. In the book above-mentioned, he has done a job that has been long overdue. To be succinct, he has posed the question: "Can a miracle, stripped of the clothes of data, pose in righteousness before the Lord?"

In Dr. West's frank, fair, and detailed analysis of the eleven recent cases of alleged miracles at Lourdes he is both lenient and relentlessly clinical. And, if his statements are to be taken at their face value—and I see no reason why they should not—a very considerable part of the "miracle" of Lourdes may be deposited on the doorstep of poor clinical analysis.

In fairness to all concerned, Dr. West points out that American and French methods of diagnosis vary widely; American doctors rely heavily on instrumentational and laboratory analysis, while French physicians—in an effort not to unduly disturb the patient—place their diagnostic emphasis on clinical examination.

It is impossible in this column to present meticulous analysis of each case dealt with by Dr. West. I would merely use the cross of brevity on which to crucify a fine piece of investigation. Nevertheless, Dr. West—who was given complete access to all records of Lourdes and the records of the attendant physicians of the patients brought to the shrine—has made a very strong case against the validity of the "miracles" in the eleven cases he investigated.

Among psychical researchers, there is an old saying that "the strength of a poltergeist varies with the square of the time of its original manifestation." No person can deny that things supernormal have occurred at Lourdes. But perhaps the potency of the original psychic force may be varying as the square of the time.

Hypnosis can be useful in diagnosis and temporary cures, but seasoned users have doubts about its permanent effectiveness

LIMITS OF HYPNOSIS

A Book Review by Montague Ullman

HYPNOTIC SUGGESTION: Its Role in Psychoneurotic and Psychosomatic Disorders. By S. J. Van Pelt. New York: Philosophical Library. 95 pp. $2.75.

HYPNOSIS is a subject which has pursued a rather uneven course over the years. Its ups and downs in terms of recognition and acceptance have been accompanied by an abundance of controversy which at this time is both gratuitous and handicapping. When a new book on hypnosis appears, it has to be evaluated not only for its current interest, but also historically in terms of whether it strengthens or weakens the scientific foundations of the subject.

Hypnotic Suggestion by S. J. Van Pelt has merit so far as it puts forth directly and simply the case for hypnosis and the manner in which it may be used to relieve patients of symptoms. On the debit side, it illustrates some of the difficulties which have played a role in bringing about the characteristic fluctuating and wavering on the part of the medical profession toward and away from the whole area of hypnosis.

There are two particular qualities of hypnosis which have endured from the time of its first appearance on the scene down to our own period. The first of these is that it has always been associated with rather remarkable changes in the patient. At times these changes included the reversibility of distressing and long-lasting symptoms. This fact has

led to the development of panacea-like attitudes toward hypnosis. There is a slight suggestion of this in the book. The other enduring characteristic has been the fact that we have not yet arrived at the point where we can explain all of the phenomena induced under hypnosis in a manner that is satisfactorily linked to and integrated with the rest of our body of physiological and psychological knowledge. This is true despite the greater sophistication we now have in both biological and the psychological sciences, as contrasted with the situation that prevailed at the time of Mesmer. This fact has resulted in theory-building in which mind-body relationships tend to be over-simplified. Here, too, the book presents a certain weakness.

Hypnosis and Psychoanalysis

IN the wake of the Second World War, and the necessity it created for shorter forms of treatment, hypnosis began to occupy the time and interest of men who were well-grounded in psychoanalysis and the psychodynamics of personality. Out of these experiences evolved a deeper understanding of the value of hypnosis both in alleviating symptoms and as a tool for the investigation of personality (hypno-analysis). More important perhaps was the greater concern with setting the limits for the applicability of hypnosis that was evidenced. It is therefore somewhat surprising to find a book dealing with an important psychological subject—which hypnosis surely is—written without taking into consideration some of the implications that our current concepts of psychopathology have for hypnosis. According to the author almost everyone can be hypnotized to a sufficient extent to warrant treatment in the hope of achieving a cure. He asserts also that only the most difficult cases would require up to twelve sessions. I don't think these statements reflect the experience of most psychotherapists nor would this be so because of any lack of interest or concern with the applicability of hypnosis. I think it is so simply because the nature, duration, etiology, and cure of a neurosis is far more complicated than is implied by the author.

Mr. Van Pelt promulgates a view of hypnosis based on the traumatizing influence of an idea fixed in the mind during a hypnoid state occurring earlier in the patient's life. This is a view which was proposed by the Austrian physician Josef Breuer at the end of the nineteenth century, but which was subsequently rejected by Freud as wholly inadequate to explain the complexities of neurotic behavior. People do not become ill because of a particular idea arising in their life and embedded in the

mind. They become ill as a result of the totality of the life experience to which they have been subjected from the day they were born. It is true that a particular event, a particular idea, may, if the soil has been previously prepared, alter the direction for better or worse. But one cannot focus on the idea alone without taking into account how the soil has been prepared. And this is a fundamental reason why the initial faith in the great promise of hypnosis was lost.

The Resistance Phenomenon

FREUD discovered that it was not sufficient to tell the patient that he need no longer be afraid once the nature and cause of his fear was unearthed in order to effect a cure. He discovered the phenomenon of resistance, that is, that over and above the will and desire and striving of the patient, there existed life-long, deeply-imbedded attitudes and modes of behavior operating outside the awareness of the individual that made changes a very difficult, precarious and reversible process. This appears to be a fact which is overlooked by the author, and which is perhaps the most important single psychological insight that Freud bequeathed to us.

The case histories reported by the author are interesting. I do not wish to question either what he did or what he thought he did. It is true that there are no criteria for cure other than the alleviation of the symptom and the patient's own assessment of the fact that he is cured. Both of these are, however, unreliable criteria. Symptoms have a way of disappearing only to be replaced by other symptoms. The patient's criteria for cure may not take into account the suffering he inflicts on those about him.

Transference Cures

BE that as it may, there are many complex reasons why patients get well, just as there are many reasons why they become ill, and it is a gratuitous assumption to link the cure to the technique of hypnosis itself and overlook the meaning of the interpersonal relationship established by the therapist with the patient at that particular time in the patient's life. So-called transference cures—cures dependent not on what is done to or with the patient in any objective sense, but rather dependent upon the meaning of the current therapeutic situation to the patient because of his past experience in relation to authority figures—have been known to bring about rather remarkable and at times enduring changes in the patient. It is an unfortunate thing when these basic facts about psychological illness are pushed into the background.

Undoubtedly the author's views concerning hypnosis and the etiology and cure of neurosis do include some basic truths. The objections here raised do not have to do with this, but have to do rather with the author's neglect of other ranges of contemporary knowledge, and indeed, of past knowledge, to arrive at what he claims to be a unique and all-embracing theory of psychopathology.

PSYCHIC DETECTIVES

A Book Review by Joost A. M. Meerloo

BESCHOUWINGEN OVER HET GEBRUIK VAN PARAGNOSTEN (*Notes on the Use of Telepathy for Police and Other Practical Purposes*). *By W. H. C. Tenhaeff. Utrecht: Byleveld Publishers,* 1957. 177 *pp.*

PROF. W. H. C. Tenhaeff is Director of the Parapsychology Institute at the University of Utrecht. In this latest book he brings parapsychology into a new focus —no longer as a subject of clashing magic beliefs and scientific prejudices, but as a practical instrument used in the search for missing persons or in criminal investigation by prosecutors, the police, judges or private individuals who seek facts unattainable through the five known senses.

This extensive work was made possible because of the confidence of Dutch authorities in the author's systematic approach to the field of parapsychology. During the German occupation of the Netherlands and after World War II, Prof. Tenhaeff was frequently called upon by officials to judge cases of proscopy and telepathy. He worked out criteria to be used in different cases, in judging a sensitive medium, and particularly in interpreting the communications transferred by those persons.

Besides a systematic scientific introduction to parapsychology, Dr. Tenhaeff has written books on the divining rod and on healing by prayer and somnambulism. Among his articles—alas, mostly published in Dutch—I want to mention those "on the relation between parapsychology and the mnemic function," "the problem of oneness" and "on telepathic double dreams."

Many of his other articles are integrated in the book reviewed here. After giving a short history of parapsychological research, the author directs his attention to the use of telepathic, psychoscopic, or psi impressions for the investigation of criminal acts. History records many remarkable acts discovered by clairvoyance. A careful scrutiny of various cases follows, in which Tenhaeff either suggested whom to select as a paragnost or how to use and interpret findings.

Parapsychology was useful in many cases of lost persons or lost animals. A remarkable case is reported in which even lost documents were located in this way. Sometimes one of the psi-sensitive persons was used to search for stolen or smuggled objects, while favorable use of sensitives was also made in murder cases.

Very objectively, one of the chapters is dedicated to the various errors so easily made in this new form of research. The author is at his best in a chapter in which he analyzes the various psychological sources of failure in this hypersensitive field of communication so full of subjective premonitions.

The paragnost does not always secure usable facts, because everybody involved is under extreme tension. He has to guard against the slightest verbal suggestions from the people with whom he works. He must select valuable clues out of psi-impressions not related to the research. Telepathically transferred wishful thinking, and even wishful coercion by police or relatives can be disturbing, too. Even when he receives true images and impressions, the medium's best interpretation of them may be prejudiced by his own past experiences. Our better knowledge of magic symbolic thinking explains why nearly identical impressions may have different meanings. The paragnost must be trained to become more sure of his interpretation. Sometimes he unconsciously defends himself against unpleasant impressions.

In the final chapters, the author details the phenomenon of retrocognitive identification, the actualization of the past as we experience this, for example, in hypnosis. This sudden revival of lost memories may lead, on the one hand, to important theoretical implications about the impact of time on our lives, and on the other hand, to the well known Bridey Murphy fantasy of imagined reincarnation.

The importance of Tenhaeff's work lies not only in the publication of interesting case material and in its theoretical consequences. Through use as a tool of investigation, parapsychologly touches a level in which the science of communication arrives at new dimensions, through which—if careful scrutiny is used—new practical aims can be fulfilled.

A veteran parapsychological researcher forms some conclusions and attempts to integrate "marvelous" phenomena with biology

CHALLENGE TO SCIENCE

A Book Review C. J. Ducasse

TRAITE DE PARAPSYCHOLOGY. By René Sudre. 493 *pp. Paris: Payot.* 1956.

THE scope of this important work is indicated by its subtitle: "An attempt to interpret scientifically the human phenomena termed 'marvelous,' and to integrate them into biology and the philosophy of evolution." The book has four parts. The first reviews the history of animal magnetism, hypnosis, spiritism, and metapsychics. Part II is a conspectus and discussion of parapsychological phenomena—personation, telepathy, clairvoyance, object-reading, precognition; and Part II a survey of paraphysiological phenomena—radiations and fluids allegedly emitted by human beings, auras, ectoplasm, telekinesis, apports, asports, materializations and ideoplasty, poltergeist phenomena, apparitions, hauntings.

Part IV discusses the philosophical problems connected with the spiritualistic hypothesis; with paranormal cognition of the past, present, and future; and with the relation between mind or spirit and nature. The treatment throughout is clear, sober, scholarly, discerning, and extensively documented.

The author believes that, especially since the turn of the century, the Anglo-Saxon investigators have unwarrantedly ignored or discounted the large amount of evidence on record for the reality of paranormal phenomena of physical kinds. He holds that some of this evidence is of high quality and

that, because it is visual, tactual, and/or auditory, it is far more convincing than is the inferential evidence for psychokinesis obtained by statistical treatment of the result of dice castings. And he regards the physical paranormal phenomena as of great scientific importance.

Spirits Unnecessary

IN this reviewer's opinion, these contentions are just. More questionable, on the other hand, is the author's surmise that the Anglo-Saxon investigators' prejudice against physical phenomena—which continental investigators on the contrary have carefully and extensively studied—arises from the fact that the mental phenomena seemed to Myers and his associates to provide a better foundation than would physical phenomena for "ethics and religion"—apparently meaning here by this, the belief in survival after death.

The author has long held that the belief in discarnate spirits is gratuitous. His book, taken as a whole, attempts to show that all the facts alleged to constitute evidence of survival of the individual's mind or spirit (the French word "esprit" means either) can be accounted for, without the supposition of survival and more plausibly, in terms of certain experimentally demonstrated capacities of living human beings.

These are essentially two. One is the temporarily dissociated human mind's capacity, readily demonstrable under hypnosis, to invent and to enact with verisimilitude personalities different from the subject's own, in response either to heterosuggestion or to autosuggestion. The other is the paranormal capacity possessed by some persons to obtain knowledge otherwise than through the channels of the senses. Each of these two capacities can be found without the other, but they can also operate together. When they do, the information obtained paranormally is employed in reconstructing and enacting the personality which the information is about.

The author writes that the majority of instances of paranormal cognition "do not require any apparent intervention of 'spirits.' Why believe that spirits play a role in the rest, since we are aware of the tendency of subjects to personify real or fictitious individuals, and even sentiments and ideals?"

M. Sudre's allusion here is to such purported spirit communications as those received by Stanley Hall (through Mrs. Piper) from "Bessie Beals," a wholly fictitious niece of his; by S. G. Soal (through Mrs. Blanche Cooper) from Gordon Davis, a boyhood friend he believed dead but who was in fact living; or by Victor Hugo in Jersey from Androcles' lion, Balaam's

ass, and from personifications of such abstract entities as Death itself, Drama, Criticism, and The Shadow of the Grave. Obviously, the Spiritualists' claim that "deceitful spirits" are responsible for such absurd personifications begs the question that any discarnate spirits indeed exist.

Paging Procrustes!

THE author's conclusion is that "since experience reveals no difference whatever in the metagnomic [i.e., paranormally cognitive] function when the person concerned is living and when he is dead, this shows that what survives is that person's memories . . . [but] the life one has the right to attribute to [a deceased person's] memories is an unconscious life, a somnambulic life where the automatism of memory alone reigns." Such a surviving memory-duplicate of the past earth is "incapable of activity without some incarnate mind which resuscitates it. . . ." Raps, poltergeist phenomena, apparitions, and hauntings are always referable to some living person as unconscious paranormal producer of them.

The author does marshal strong grounds for believing that the great majority of the phenomena which have been ascribed to the action of discarnate spirits have no such origin, but are adequately explicable in terms of the exercise of the paranormal capacities known to be possessed and occasionally exercised by some exceptional persons. But he does not show that such an explanation will fit *all* the reported cases. Indeed, he does not discuss, or even mention at all, certain cases which would be hard to fit into his theory without trimming, stretching, or twisting the record of them, as Procrustes did the guests he fitted into his ready bed. For examples outstandingly, the case of "Patience Worth." Another, that of the "Watseka Wonder"; and yet another, that of the extensive xenoglossy of "Rosemary."

Anyway, if one grants as does M. Sudre that, out of man's total constitution, the non-physical part which his memories constitute survives his body's death, it is then arbitrary to reject the possibility that the active and purposive constituent of his mind which is likewise non-physical, survives too, though perhaps disjoined in most cases from the memories as well as from the body.

International Literature:

ITALY-GERMANY-MEXICO

"BRAINLESS THOUGHTS"

SI PUO DISSOCIARE SPERIMENTALMENTE IL PENSIERO DAL CERVELLO? By Raphael Bastiani. Rome: Presso la Societa A.B.E.T.E. 1956.

The author of this interesting essay seeks to give a scientific basis to the ageless dispute about man's "soul." In fact, if good evidence were shown that man can think when his brain is not functioning, or that there are, so to speak, "brainless thoughts," the conclusion may be reached that there is a "spiritual side" to the human nature, and that materialism does not provide us with an adequate description of human personality.

In Dr. Bastiani's work, such evidence is based on some of the most recent findings of physiology, psychology, psychiatry, and—of course—parapsychology. The author is well conversant with modern parapsychological research (not so much, regrettably, with up-to-date psychoanalysis). His conclusion is that "brain is an instrument of which thoughts make use" and that "an essential, natural difference exists between what is psychic and what is organic." Dr. Bastiani does not purport to have given the final answer to the great problems examined; but surely, his essay is a good and encouraging step towards their solution.

Emilio Servadio

FIRESIDE COLLECTION

MAGIER, MAECHTE UND MYSTERIEN: Handbuch Uebersinnlicher Vorgaenge und Ihrer Deutung. By Dr. Wilhelm Moufang. Heidelberg: Keyser Verlag. 1954.

This pleasant and readable semi-popular work is badly mistitled. The principal title suggests something bombastic along the lines of

a suburban apocalypse, while the subtitle seems to promise a dry and systematic reference work on facts and theories. Actually, we are simply treated to an absorbingly interesting tour of the supernormal under the guidance of an urbane, competent, but not overly profound lecturer. The author culled from a variety of sources interesting accounts of seemingly supernormal occurrences, and divided these accounts into ten categories, to each of which a chapter of the book is devoted. Each chapter also cites some of the standard explanations or opinions pertaining to the group of reported phenomena. One feels, however, that the author is less intrested in theories, explanations and research, than in unusual and striking occurrences. There is nothing wrong in that. True, the psychic researcher will learn nothing new from this work and the casual intelligent reader will probably not be encouraged by this book to read more technical works on the problem under consideration. However, in the meantime one will have spent a pleasant evening by the fireside with a well written collection of stories about the unusual things that happen—or were believed to happen—to people, ranging from Goethe and royalty to peasants and primitives.

George Devereux

OUR LADY OF GUADALUPE

THE DARK VIRGIN: The Book of our Lady of Guadalupe. A Documentary Anthology Edited by Donald Demarest and Coley Taylor. 256 *pp. Freeport (Me.) and New York: Coley Taylor, Inc.*

This carefully compiled and attractively illustrated volume presents, in translation, original documents pertaining to an apparition of the Virgin Mary, recorded at Tepeyac, Mexico, in December 1531, by an Indian convert to Christianity named Juan Diego. Ever since, the Shrine of Our Lady of Guadalupe has been the focus of pilgrimages. One of the editors, Donald Demarest, observes: "The proof of the Miracle seems to me to lie not so much in any documentary evidence, no matter how detailed, but in the internal evidence, the faith of the Mexican people."

The story of the development of the shrine, from the first modest adobe building to the present day, is indeed testimony to one of the most striking examples of clerical and popular acceptance of a miraculous event to be recorded in the Western Hemisphere.

E. J. G.

After twenty-four years, the records of mediumistic findings on "death by misadventure" of a young inventor are released

THE VANDY CASE

Report from England

TWENTY-FOUR years after the death of Edgar Vandy, young British inventor, the Society for Psychical Research (London), received permission from Mr. Vandy's brother George to print the record of trance medium sittings which probed the mystery of Vandy's death by drowning. In the *Journal* of the S.P.R. (March, 1957), seven sittings of Mr. Vandy's brothers and Mr. Drayton Thomas with the mediums Miss Frances Campbell, Mrs. Osborne Leonard, Miss Mason and Miss Bacon, provide remarkable information about the life and death of the young inventor.

Vandy, a bachelor, went for a swim with a friend, on a hot summer day in August, 1933, in a private pool adjoining a Sussex estate. According to the friend's evidence at the coroner's inquest, Vandy was not seen entering the pool and when the friend realized that Vandy was in trouble, he jumped in immediately, but was unable to rescue the drowning man. As there were no other witnesses, and Vandy was known to be a poor swimmer, the coroner's verdict was "Death by misadventure."

The brothers of Edgar Vandy were deeply affected by his death and attempted to contact him through a medium for further details surrounding the tragic accident. George Vandy, a member of the S.P.R., contacted Dr. Drayton Thomas for information about reputable mediums. However, even Thomas was not informed of the

pertinent details of the drowning incident, and the brothers withheld their true identity from the mediums. Every precaution was taken to prevent the leakage of information, and careful records were kept of the various sittings.

Accurate Description

DURING seven separate sittings with the four mediums such information as Vandy's accurate physical description, family names, the contents of the last book he was reading, and the complex lithography machine known as "Lectroline," which he was perfecting, were all disclosed.

However, the most important information which the alleged communicator provided was concerned with the nature of his death. During the sittings, Vandy denied both suicide and foul play; he refused to blame his companion for his death. The communications indicated, however, that the death might have been avoidable, and, if his companion had not panicked, Vandy could have been rescued.

The force and accuracy of the impressions received by the medium are attributed, in the *Journal* report, to the strength of the emotional concern of Vandy's brothers. The investigators were unable to find any possible natural explanation of the source and depth of the information provided during séances. However, as the emotional concern of the sitters lessened, the quality of evidence received deteriorated.

The *Journal* article's editor, Kathleen Gay, concludes that "in spite of the irrelevancies, confusing details, and some conflicting statements in these sittings, it may be said that the clearest picture left in the mind of the reader is the outstanding personality of Edgar Vandy, his rare qualities of mind and character and his great ability."

In the tent of the American evangelist, Paavo Harkonen began to walk again after years of paralysis and partial blindness

I WAS CRIPPLE No. 147

Report from Finland

IN August and September of 1955, the name of Tommy Hicks, American evangelist, was a byword in Helsinki, Finland. The reputation of the Texas-born Hicks as a healer had preceded him. He was fifty years old, had studied medicine in the United States, had received a doctor's degree, and had worked as an evangelical healer in other parts of Europe, in the United States, in Asia and in Africa.

Now he was to hold a week-long meeting at Kaisaniemi Field in Helsinki, with the purpose of curing the sick, the crippled and the blind by touching them and speaking a few words.

The meeting was held. A surprising number of the disabled and the ill who came to Tommy Hicks for treatment were apparently restored to health—and then the storm broke. Hardly had the healer left Helsinki when the readers' columns in the daily newspapers were filled with questions. Are there any *proofs* of miraculous cures? asked the readers. Why do the "cured" disappear without a trace? Why doesn't someone bring those who have been cured into the spotlight—that is, if they really exist?

These skeptical questions from readers brought no replies. Aarre Haunia, editor of the weekly Finnish magazine *Seura,* wanted answers, too. He was commissioned by his magazine to dig up the facts —to find an example of Hicks'

"healing," to discover one who had been cured by the intercession of the evangelist.

He found Paavo Härkönen, "Cripple No. 147," a former farmer and caretaker who now lived in Helsinki—a man who, according to certificates from three physicians, was totally unable to work, a paralyzed cripple who had lost the sight of his right eye. Paavo Härkönen was a total invalid—until September 1, 1955, when, as "No. 147," he presented to Tommy Hicks the numbered, rose-colored card given to each petitioner for aid.

The Story of Paavo Härkönen

HERE is Mr. Härkönen's story, as he told it to Aarre Haunia. The first-person report is a free translation of the article as it appeared in *Seura.*

"Until Tommy Hicks in his tent at Kaisaniemi Field laid his hands upon my shoulders and asked me to walk, I had been a crippled and paralyzed man for two and a half years. But at that moment, I was able to walk as Tommy Hicks commanded for the first time in this long period. I was able to telephone my family immediately afterward to give them the wonderful news. I, a man who had received certification for the tax authorities from three physicians, attesting to my total inability to work, could walk again without crutches, and see with my darkened eyes. Tommy Hicks, in that instant, brought about what medical men in the past two and a half years had considered an impossibility. I had recovered my health —which, according to medical findings, had been lost for life.

"But before I tell more about Tommy Hicks and how he cured me, I must recall for you the day I found myself crippled, when the only solace my doctor could give me was the statement, 'Some day, all of us must go.'

"At six o'clock on a morning in March, 1953, I tried to get out of my bed—in vain. Before I lost consciousness entirely, I was able to tell my wife that now I was facing the moment which all of us one day must meet. I was sure I would die, just as sure as was the doctor who was summoned. As the result of a gall operation which I had undergone a short time before, a clot of blood had appeared in my brain. Now my left foot and arm were paralyzed. I could not move.

"The doctor considered the situation so hopeless that he didn't even order me to a hospital. And during the few moments when for brief flashes my consciousness returned, I was of the same opinion. During these moments I pointed out—so my wife tells me—that it was useless to do anything for my recovery, because death seemed unavoidable.

"The following day, however, I was taken to the Kivelä Hospital, where I remained for three months.

"At the hospital I began slowly to recover, but when I was released three months later I was still unable to raise my left hand or my left foot more than five inches. In vain I tried to lift my foot onto a stool less than twelve inches in height. I was unable even to bend the fingers of my left hand. In the hospital I had started to learn to walk with the aid of chairs, and when I was released I could use a walking stick. Thus I was able to move about a little on my own, but I could not dress or undress myself, or even wash. I had become a total invalid, to which my doctors testified.

"Then we spent the summer in the country. Many people saw me in Jämsäkoski village, and pitied me for my hard luck. Very few of them believed that I would ever walk again. But seeing me today, in my present state, they can testify—and will do so gladly—that my strange recovery is an indisputable fact.

"My life continued as before and my state of health was unchanged until the beginning of 1955. With the aid of my stick I moved painfully—this I had learned to do under the supervision of a physiotherapist—but when it came to washing and dressing I was as helpless as before.

"At this time, my eyesight began to weaken rapidly. When the sun returned to the Nordic skies in March—unusually bright and dazzling—I found that my sight was steadily waning. First I believed it was natural, the result of the bright spring sunlight—but I learned that this was not so.

"I had barely learned to walk with the aid of a stick, and now I was threatened by blindness.

"When I went to the doctor who usually treated me, he examined me and sent me without delay to the eye clinic. He gave me a note which he had written in Latin. Its meaning was unknown to me, but because of that slip of paper I was quickly admitted to the clinic, ahead of ten or more patients who were waiting for treatment. After examining me, the doctor at the clinic wrote a sealed letter to the doctor in charge at Kivelä Hospital and told me to get there as soon as possible. I did not realize the urgency in his order and I did not take a taxi but dragged myself there with the aid of my stick.

One Eye, One Foot

I will never know exactly how I reached the hospital. I saw the crowded streets in a fog, trams and cars as strangely-moving ghosts. But at last I was there and could hand a nurse the sealed envelope whose contents I never saw.

"But whatever it said, the nurse, who had been joking with me, immediately became grave as she read it and brought the doctor in charge to me without delay. An instant later I was in bed. I was told to stay motionless under all conditions. I was not allowed even to dial my home telephone in order to let my wife know I was again in the hospital.

"I remained there for over a month. My eyes were protected from the light and I was still required to be motionless. That spring, when I was released, I was able to remain home only for a week—then was sent back to the hospital for a second time. When, finally, I was permitted to return home as a convalescent, the physician told me:

" 'You were lucky that your left eye remained sound.'

"I had now lost the sight of my right eye—and my left foot and hand were in a hopeless condition.

"In this way I continued until I met Tommy Hicks.

"When Tommy Hicks held his first salvation meeting in the big tent at Kaisaniemi Field, he was received by a slightly suspicious public. From my viewpoint, the skepticism was quite understandable in such an age as ours. It is inexpressibly difficult to believe in a wonder-worker at a time when enormous technical progress has taught everyone to stare blindly into the cold brains of the engineers. It was not at all astonishing that many people were unable to look at Tommy Hicks without prejudice, and saw him as a 'deplorable magician,' as he was called in one story published by a weekly magazine.

"Nevertheless, a man who has been consulting doctor after doctor without getting any better looks at things a little differently. A drowning man will grasp at a straw, they say. My straw was Tommy Hicks, who some people said could make sick people well again. Perhaps my sad knowledge that there was no other possibility of help created my strong wish to believe in him, so that the beginning of my trust in his ability to cure me was born.

"Half-blind and crippled, I limped to the salvation meeting, where Hicks' assistants guided me to a seat in the front, on a bench reserved for the maimed. As I sat, further penitents arrived on crutches.

"If I still had doubts in my mind when I limped into the tent, they disappeared when Hicks appeared and began to speak. It may seem strange to you when I say that now, looking back, I have no clear general impression of events taking place in the tent before I was cured—but it's true. Perhaps the strong personality of Hicks affected and touched me

so that I am no longer able to remember anything else.

"The most important part is that I still remember very well how strong I felt my chances were of getting well as Hicks advanced toward me. When he was still a couple of yards from me, I was overwhelmed by a sudden strong—I should like to say indescribably strong—emotion. I felt that I would surely get well if only I were in a position to touch him. The emotion was so powerful that tears came to my eyes, and I felt more moved than ever before in my life.

"Someone took from my hand the rose-colored card which one had to fill out in order to attend. My daughter-in-law had written on mine briefly in English: 'Left side paralyzed, right eye blind.'

"Hicks took the card in his hand, glanced at it and put it in his pocket. According to the number on the card I was Cripple Number 147, and I knew that in front of me stood my healer.

" '. . . Take the lameness from this man. . . .' "

"I Would Soon Be Well. . . ."

NOW I remember only the eyes of Tommy Hicks. It is said that the eyes are the mirror of the soul. Now I have learned to understand that phrase which is so often used lightly. I have learned the inner meaning of it. Those eyes were burning like fires in a dark night. They made me believe even more strongly than I had before that I would soon be a healthy man, that soon I would be able to throw away my walking stick and see with my blind eye.

"When Hicks greeted me I was so moved that I could not reply to his greeting. The one and only thing that I grasped clearly was the thought that I would soon be well; there was room for nothing else in my consciousness. At that moment there was nothing else but the eyes of Tommy Hicks, burning like bright lamps in the dark night, and the knowledge—a very sure knowledge—that soon I would be well again.

"The voice of Hicks was clear and sure when he put his hands on my shoulders and said:

" 'Father, in the name of Jesus Christ, I beg you to take away the lameness from this man.' "

"He said nothing else, but he repeated those words three times. Then he took my walking stick and asked me to walk.

"I walked a few steps—for the first time in two and a half years without my stick. But then I stopped, overwhelmed by the thought that I could walk again. When I stopped, Hicks asked me to continue walking and come to his side. I obeyed the command without being able to express my heartfelt happiness—a happiness

so great that even now I cannot express it in words.

"Later, I met Tommy Hicks again. I was quite well again. I could see with my right eye and I walked like any healthy person.

"When we said goodby to each other—Hicks goes around the world to preach the Word—the healer said bluntly to me:

" 'Do not thank me for this—not me, but someone else. . . .'

"Oddly enough, I did not feel as thankful to the evangelist Hicks as might have been expected. I felt only that my strong belief caused the healing, nothing else.

" 'You walk again!' " I have heard that surprised cry many times in the past months from astonished friends.

"Yes. I walk again. And therefore—to give new hope to others who are sick—I have told my story to the editor of *Seura*. For that and for no other reason."

Supplementary Documents

THE article in *Seura* was accompanied by certificates from two doctors, attesting to the previous paralysis and blindness of Paavo Härkönen and to his present good health. Also published was a statement by Heimer Virkkunen, clergyman and dean of the Lutheran Church, who knew Mr. Härkönen, testifying to the fact of Mr. Härkönen's illness and recovery, and to the truth of the *Seura* story.

In addition, Jarl Fahler of Helsinki, who saw the story in *Seura* and sent it to TOMORROW personally interviewed "Cripple Number 147." He reports:

"I had a long talk with Härkönen and he is in very good health. The healing was of a permanent character, and no symptoms and no sickness have returned."

Mr. Fahler also sent along the following statement, dated December 10, 1955:

"I hereby certify that all in the article in *Seura* is true. I live in the same apartment house as Mr. Paavo Härkönen, and from September 15, 1954, to the present date I have followed the life of Mr. Härkönen. Mr. Härkönen's present health is good and the healing so far is of a permanent character.

(signed)
Pirkko Iivonen
Helsinki, Fabriksgaten 3."

A devoted member of the Communist Party, disabled at work, found unsuspected healing and faith at the Lourdes shrine

THE RELUCTANT PILGRIM

Report from France

REPORTS of "miraculous" or hard-to-explain cures that take place at the shrine to the Virgin Mary at Lourdes in France are familiar to many readers. Recently, however, the story of such an incident published in the newspaper *L'Espoir* of Nice carried with it touches of irony as well as of wonder, in view of the religious and political beliefs of the man it concerned.

Louis Olivari was employed as an electrician at the St. Roch hospital in Nice, and was intensely interested in the Communist Party. In fact, although not a rabid sectarian, he was chief of the St. Roch hospital employees' party cell. He was full of drive and courage, rearing his family of four children decently in their two-room apartment in old Nice. All of his free time was spent in party activities.

In April of 1956, he was injured when he fell from a ladder at the hospital while repairing some faulty wiring in the operating room. The accident left him unconscious for twenty-four hours, and when he came to, the right side of his body was found to be paralyzed. The doctors reported that he had suffered either a ruptured brain artery, or a partial paralysis of the nervous system. Whatever the cause, Olivari had totally lost the use of his right arm and his right leg.

He underwent shock treatment and spent many days in bed, under the care of a well known neurosurgeon. He was able to get up and limp around with the help of

his uninjured left leg, but his other limbs remained paralyzed and the vision of his right eye became blurred. He was given kinesther-apy to prevent atrophy of the muscles, but the hospital manage-ment held out little hope that he would be able to return to his job.

Olivari, in a state of depression, was convinced that the doctors could do nothing for him and that he was done for. While he was lying in bed at the hospital, Canon Testoris, the hospital chaplain, vis-ited him and tried to comfort him. Although a professed atheist, Oli-vari had always been on friendly terms with the priest. About the middle of June, Father Testoris made the suggestion that Louis should go on the next pilgrimage to the shrine at Lourdes.

"Can you see a Godless one like me taking part in that comedy?" Louis scoffed.

Vision in White Mist

WHEN he went home, he men-tioned the priest's suggestion to his wife, and he was surprised that she urged him to go. "So you're crazy, too!" he exclaimed.

Nevertheless the idea kept work-ing in his mind, and when the eve of the pilgrimage arrived he had decided to go along.

When he got to the shrine he had tears in his eyes, Louis related, but no one could see them because he was wearing dark glasses. His emotion was caused by one of his companions on the journey—a ten-year-old blind boy, Joseph Torelli, the son of a Marseille gendarme. It was the boy's fifth pilgrimage. Joseph was praying, and he told Louis to pray too, but Louis found himself unable to pray.

When it came his turn to go into the pool whose waters are believed to have healed many, Louis began to balk. But a nurse urged him to go on, and two of the ambulance drivers shoved him into the cold water. When he was in the water he heard the blind boy asking God to cure him. The tension became too much for Louis. He shouted, "If You are really near us, please cure this boy! He deserves it so much more than I do!"

At the same time, Olivari recalls now, his vision was obscured by a white mist. He felt as though he were fainting, and his legs collaps-ed. The attendants helped him out of the pool, and as he leaned over to pick up his clothes, he suddenly noticed that he was using his right arm, paralyzed until then.

In addition, he found he had use of both legs. Bystanders were ex-claiming that he was walking like a well man. He was examined by the committee of doctors at Lourdes, who thoroughly check the pilgrims and give opinions on cases of apparent cures from a medical standpoint.

The doctors require a second thorough medical examination several months after a visit to Lourdes, before they make a statement that a cure has been effected. Although a statement on Louis' case has not yet been made, Louis himself considers his cure complete. He is in perfect health today. He has taken a job at another hospital, is back to his former weight, and hasn't had a trace of paralysis since his visit to Lourdes.

The Red-Faced Reds

BUT when his comrades in the Communist Party learned about his cure, they were outraged. They called him a turncoat and expelled him from the party.

Louis still retains his former political beliefs, although he is no longer an atheist. "What crime did I commit?" asks Louis. "I've lost all my friends and I've had to take a job in another hospital—but all I know is, I was cured and I believe in God after scorning Him all my life."

Whether Louis' cure was a miracle or not remains an open question. The Roman Catholic Church has pronounced only about fifty persons miraculously cured in the sixty years since 1896, out of thousands of cases of recovery that have been studied by the shrine's physicians. The history of Louis' case indicates that his disorder may have been of nervous rather than organic origin, and that a psychic shock may have cured him.

Louis himself does not say whether it was a miracle or not. He still feels friendly toward his old comrades despite his expulsion. "I have the same political convictions as I had before, but I have to admit I was completely cured—and by Lourdes—miracle or no miracle!"

"THE MYSTERIOUS FRONTIERS OF YOUR MIND"

Three Articles by Gardner Murphy in This Week magazine

WHEN Mrs. Robert Moore of Silver Springs, Maine, asked *This Week* Magazine "What progress is being made in research in ESP and related subjects?", the editors decided to obtain an answer from Dr. Gardner Murphy, research director of the Menninger Foundation and vice president of the American Society for Psychical Research. Dr. Murphy gave his reply in a three-part report on "The Mysterious Frontiers of Your Mind" in *This Week* from February 17 to March 3, 1957.

In his first article, Dr. Murphy reviewed the work of J. B. Rhine, Whately Carington, and Robert McConnell, leading scientists engaged in laboratory experiments. In reviewing the results of their work with ESP cards, dice throws, etc., he stated: "You can conclude that the entire theory of chance, which has stood up for more than 300 years, is all wrong. Or you can decide that something more than chance—in short, PK—was at work!"

The second article dealt with spontaneous cases of clairvoyance, as well as with carefully controlled laboratory experiments using ordinary people. Dr. Murphy noted that "a few are particularly gifted with ESP and can perform nearly every day of the week. Tests for ESP skill . . . can now be administered nearly as routinely as the tests you take for eyesight or blood pressure."

The article stated that recent research shows the influence of personality, physical environment

and emotional condition upon extra-sensory ability. The case of Basil Shackleton, the English photographer, whose ESP scores could occur by chance only one time in over 100 billion, was cited to show the improbability of the chance element and the fact that an ordinary outgoing man like Shackleton may possess great ESP gifts. However, Dr. Murphy observed that "relatively few Basil Shackletons seem to exist, and parapsychologists must content themselves with the results of work mainly performed with hundreds of ordinarily gifted people."

Dr. Murphy listed four factors which serve as current theory about the physical and emotional qualities that go into a good ESP performance:

(1) People who believe in ESP score better than those who do not.

(2) Emotionally well-adjusted people who are favorably inclined toward parapsychology do best of all.

(3) Small quantities of stimulants seem to improve the ability to use ESP.

(4) Hypnotized subjects turn in superior scores.

No Room for Doubt

ASIDE from these laboratory findings, Dr. Murphy stated, there are many extra-sensory experiences in clairvoyance and precognition reported by everyday people which are simply too well documented to doubt. What is needed, he observed, is that "beautifully simple experiment, the kind that anybody should be able to repeat."

In his final article, Dr. Murphy asked the age-old question, "Can we communicate with the dead?" He stated that "a number of responsible scientists are convinced that something occasionally does take place which at least strongly resembles communications from the dead." He summarized cases where apparitions have appeared at the moment of death, indicating that "perhaps there is something within us, not bound up in the ordinary tasks of living, which seeks to make contact at or near death with those linked to us."

Contact made during a séance, through mediums, was also discussed. Murphy noted that dozens of known mediums in the United States are irreproachably honest: "These men and women are nearly always pleasant, simple-mannered people, obviously of good character and strongly convinced of the reality of their spirit conversations."

In cases where alleged contact with the dead has been made through reliable mediums, Dr. Murphy comments, it is the task of research to choose the more logical of the questions presented:

"Was the medium in communication with the dead?" or, "Did the medium turn in an ESP performance of a scope that truly defies the imagination even of seasoned researchers?"

A statement of Dr. Murphy's own beliefs concluded the series:

"I feel this way: Today the case for communication with the dead is neither proved or disproved. We need much better evidence or far sounder objections before we can finally decide. But the outstanding fact that emerges with all the evidence we now have is this: extra-sensory perception and its related fields are an area that needs—and deserves—a real investigation."

"A lucid writer and a discerning critic, who manages to be both sympathetic and uncompromising." The Observer, London.

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The President, in the dream that foretold his assassination, walked through the White House, hearing sobs and mourning

LINCOLN'S DOUBLE VISION

Pringle Fitzhugh

ELECTION night, 1860. Abraham Lincoln was the new President of the United States. Elated but tired, he lay down to rest on a horsehair sofa in his room. He did not close his eyes. Suddenly, in the mirror opposite where he lay, he saw two images of himself—one glowing in health and vigor, the other ghastly pale, as if in death.

"I got up," said Lincoln, "and the thing melted away; and I went off and in the excitement of the hour forgot all about it, nearly, but not quite, for the thing would once in a while come up, and give me a little pang, as though something uncomfortable had happened."

The "thing" disquieted Lincoln so much that several days later he tried to make it reappear. Again he saw the two faces, again one pale as death. He thought he knew their meaning. He would be successful in his first term of office, but in his second meet disaster.

Premonition of Death

EVEN before his election, when conversing with his law partner, William Herndon, in their Illinois office, Lincoln sometimes talked about his conviction that he was to fall from a lofty place, and in the performance of a great work. According to Ward Hill Lamon, U.S. marshal and intimate friend of Lincoln's, he believed that "the star under which he was born was at once brilliant and malignant: the horoscope was cast, fixed, irreversible and he had no more power to alter or defeat it in the minutest particular than he had to reverse the law of gravitation."

This is not to say that Lincoln was a dabbler in superstition or in

divination; that he refused to walk under a ladder, or swore death was near when he heard a dog howl. Dreams and visions, to him, were not supernatural occurrences, but came from the Almighty Intelligence that governs the universe, and conformed to natural laws. Since they proceeded from nature, Lincoln thought their best interpreters were the common people, or "children of nature," as he called them. Dreams were in code, waiting to be understood, and Lincoln thought he shared with the common people the art of understanding them.

His interpretation of the double image seemed to Lincoln to be confirmed the day he was nominated for a second term. He spent the day at the War Office in constant telegraphic communication with General Grant, who was then at Richmond. At noon, he hurried to the White House for lunch, and without entering his private office where news of his renomination had been sent, returned to the War Department. There he was greeted by news of Andrew Johnson's nomination for Vice President.

"That is strange," he remarked thoughtfully, "I thought it was usual to nominate the candidate for President first."

"Mr. President," said his surprised informant, "have you not received news of your renomination? It was telegraphed to you at the White House two hours ago!"

The reverse order in which he had received the news sent his mind back to the ghostly double image in the mirror, and Lincoln became surer than ever that he would be elected to a second term, but would die before it had run its course. He once told Harriet Beecher Stowe, author of *Uncle Tom's Cabin,* "Whichever way the war ends, I have the impression I shall not last long after it is over." (He was shot five days after the surrender at Appomattox.)

"Like Banquo's Ghost"

AFTER his re-election, Lincoln believed he had reached the time when his destiny would be fulfilled. He considered all attempts to prevent his assassination useless, and complained of the bodyguard put around him. When he was reminded of the value of his life to the country and the necessity to protect it, he replied "What is the use of putting up the *gap* when the fence is down all around?"

The most startling of Lincoln's prophetic dreams occurred about a month before his assassination. He kept silent about it for some time, but at last could not help mentioning it to a few friends. "Somehow," he confessed, "the thing has got possession of me, and like Banquo's ghost, it will not down." These are his own words.

"About ten days ago, I retired very late. I had been waiting for important dispatches from the front. I could not have been long in bed when I fell into a slumber, for I was weary. I soon began to dream.

"There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room; no living person was in sight but the same mournful sounds of distress met me as I passed along.

"It was light in all the rooms; every object was familiar to me; but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of things so mysterious and so shocking, I kept on until I arrived at the East Room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people, some gazing upon the corpse, whose face was covered, others weeping pitifully.

" 'Who is dead in the White House?' I demanded of one of the soldiers.

" 'The President,' was his answer. 'He was killed by an assassin.'

"Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night, and although it was only a dream, I have been strangely annoyed by it ever since."

Later, in conversations with his friend, Lamon, Lincoln referred to the dream about assassination, closing one discussion of it with the melancholy quotation from *Hamlet,* "To sleep! perchance to dream! ay, there's the rub," with strong emphasis on the last three words. We do not know what else Lincoln confided to Lamon about the solitary worries of his personal life, but Lamon says Lincoln "always believed he would fall by the hand of an assassin; and yet with that appalling doom clouding his life, a doom fixed and irreversible, as he was firmly convinced, his courage never for a moment forsook him."

The Last Day

LINCOLN'S nature, intuitive as well as intelligent, seemed on the day he was shot to be prodding him constantly into a dim awareness of what was to take place that evening.

He called a cabinet meeting to discuss the reconstruction of the South. All present were waiting for news from General Sherman, who was then engaged with the last of the Southern armies. Lincoln said he had no news as yet, but he had had a dream the previous night that had always before presaged some great event.

"I seemed to be in some indescribable vessel and I was moving with great rapidity toward an indefinite shore. I had this dream preceding Sumter, Bull Run, Antietam, Gettysburg, Stone River and Wilmington."

"Stone River was certainly no victory," objected General Grant, "nor can I think of any great results following it."

Lincoln agreed, but maintained that the dream usually preceded good news. "I think it must be from Sherman. My thoughts are in that direction," he added.

Though this account of the dream lays emphasis on good news, young Seward, also present at the cabinet meeting, puts a more ominous light on the story.

"Mr. Lincoln remarked that a peculiar dream of the previous night was one that had occurred several times in his life—a vague sense of floating—floating away on some vast and indistinct expanse toward an unknown shore. The dream itself was not so strange as the coincidence that each of its previous occurrences had been followed by some important event or *disaster* [emphasis mine] which he mentioned."

Perhaps Lincoln's sixth sense told him disaster was fast approaching, for immediately after the cabinet meeting he saw the Vice President, Andrew Johnson, for the first time since Inauguration Day. This would not seem unusual, except Johnson had been drunk on Inauguration Day, misconduct that had irritated Lincoln so much he had pointedly avoided the Vice President since then. Though Johnson had remained in Washington, waiting for an interview, Lincoln did not send for him until the unique day when he would be needed; April 14, 1865, the day Lincoln was shot. Neither told what the conference was about, though we may guess they discussed the cabinet meeting.

"Goodbye, Crook"

THOUGH apparently convinced of the fact he was to be assassinated, Lincoln never brought the subject up directly until the afternoon before he met his destiny at Ford's Theater. In a conversation with his day guard, William H. Crook, on that fateful afternoon, he said:

"Crook, do you know, I believe there are men who want to take my life. And I have no doubt they will do it."

"Why do you think so, Mr. President?" Crook answered.

"Other men have been assassinated . . ." and his voice trailed off.

"I hope you are mistaken, Mr. President."

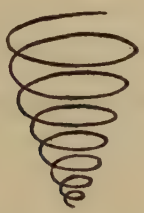
"I have perfect confidence in those around me, in every one of you men," the President replied firmly. "I know no one could do it and escape alive. But," he continued with conviction, "if it is to be done, it is impossible to prevent it."

At 7 P.M., going off duty, Crook said good night to the President. Lincoln replied "Goodbye, Crook." On the way home, he puzzled over this, for Lincoln before had always said to him, "Good night, Crook."

At 10:15 P.M., three hours later, the Chief Executive was shot.

The nation mourned. Its people came—little people, the voiceless ones, from villages and farms and from the obscurities of the city—to stand silently beside the train as it carried Lincoln's body home to the quiet prairies of Illinois. There was one lonely woman, close to the common folk and to this man who loved them. She had shared his intuition of disaster.

When they went to tell her, she greeted them with composure, prepared for her grief. On receiving the news, Sarah Bush Lincoln, his stepmother, said quietly, "I knowed when he went away he'd never come back alive."



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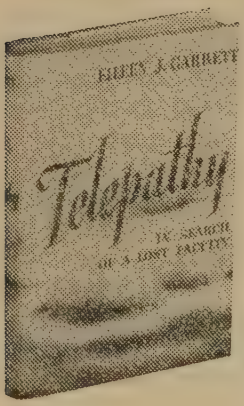

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The sudden, amazingly correct perceptions given to animals, and to some humans, may be more basic than sensory knowledge

HOW PRIMITIVE IS ESP?

G. W. Fisk

WHEN Sir Winston Churchill chooses a cigar he will first pen the box—that harem where ie fifty dusky beauties all awaitng his pleasure. He will pick one ut and gently caress it to be sure t has been properly rolled. With he eye of a connoisseur he will ote its shape and color; he may old it to his ear to listen for the aint crackle that will tell him if t is sufficiently dry. He will deliately sniff its scent and finally he ill light it and taste its flavor. f he is satisfied with all these ense impressions, he will relax and gh, "Yes, this is indeed a cigar." eeling, seeing, hearing, smelling, asting. A stimulation of perhaps ny one of his five senses would e sufficient for him to become ware that he had a cigar in his and.

But would Sir Winston's mind respond to an external event (in this case a cigar) not presented to any of his known senses? If the cigar were hidden in one of, say, a dozen otherwise identical empty boxes, would he be able to locate it—perhaps not with absolute certainty, but, in a series of trials, more often than could be reasonably expected by chance? If the experiment were made under conditions sufficiently rigid to exclude every possibility of sensory clues, it would be a simple test for direct awareness, also known as extrasensory perception (ESP)—the mind's response to an external event without any sensory stimuli. Mr. Churchill might not have that faculty, but it is no longer open to doubt that others possess it. Countless experiments, not done

with cigars but with cards, pictures or other apparatus, have proved that some persons without any help from their senses can become aware of external events.

Premonition and Apparition

APART from such planned laboratory experiments there are, of course, innumerable instances of people receiving non-sensory impressions of external happenings. There are few people who cannot recall instances of that sort, some concerning quite trivial events —premonitions of the arrival of an unexpected letter, or the encounter of somebody one had not seen for months or years—and some that concern serious happenings, such as the illness, injury or death of some relative or friend. In some instances the impressions may be dramatized by an apparition; sometimes there is an inner urge to perform some definite action without knowing why until the sequel shows the reason. All these are examples of happenings that we label strange. They are apparently due to the invasion of our mind by some awareness or perception that did not come through the ordinary channels of the senses.

Thus there seem to be two methods by which we can become aware of things and events: the ordinary sensory method which comes through the five gates of our senses, and what we usually consider the more mysterious method —the direct apprehension by the mind, which we call ESP. The question is, which one of these two methods is the primary and fundamental one?

Are we right in considering that the extra-sensory road is more mysterious and less understandable than the other, or do we do so simply because its functioning is less familiar? Consider what modern neurologists say is happening in the brain and nervous system when Sir Winston, for example, perceives his cigar. It has been established that along the five different channels of his sensory nerves impulses of an electrical nature travel to different tracts of the little grey cells of the cortex of his brain. These cells, to be numbered by tens and even hundreds of thousands, are stimulated by the arrival of these impulses and exhibit, in consequence, changes of electric potential. A vast pattern of an electronic dance is set up, a different pattern for each of the five sets of stimuli, but all coalescing into one rhythmically-vibrating pattern which is the "cigar perception-pattern" of unthinkable complexity.

Add to this the stimulated cell patterns of past memories produced by the cigars Sir Winston has previously enjoyed during his life. Add to it all the cell-pattern

of associated experiences and we have cells linked to cells, groups to groups, clusters to clusters, galaxies to galaxies—an electronic dancing-club with a million dancers, all indulging in an intricate rhumba at the same moment!

Dance of the Cells

THAT modern instrument, the electro-encephalograph, will actually trace for us a graph of the mass rhythmic differences of potential that are set up on the brain's cortical surface when we perform ordinary acts of perception of the outside world. The graphs look rather like the temperature chart of an unfortunate patient suffering from the onset of a dozen high fevers at one time. The graph cannot, of course, record the rhythmic dance of a single cell or even of small groups of cells, but only the mass rhythm of the whole dancing-floor. The main rhythmic changes, however, such as those occurring between sleeping and waking, and those caused by some sudden nervous impulse, are clearly discernible.

Is it too naïve to suggest that each separate nerve-ending in its separate cell is like a tiny electrical measuring instrument, a millivoltmeter, registering the different potentials produced by the sensory stimuli?—A million delicate meters each registering a varying response. Is the brain comparable to the instrument room of some complex workshop? If so, who or what is the engineer-in-charge? Who or what scans the vast array of indicators and synthesizes their readings and so obtains a knowledge of what is going on in the factory outside? Mr. Churchill's brain *does* obtain that knowledge. He perceives that in his hand is a small brown object and he knows it is a cigar.

Is Churchill then the engineer-in-charge? I think he would claim to be so, but one wonders what his retort would be if you told him that the person who is known as Winston Churchill—bricklayer, painter, statesman, cigar-connoisseur—is only, at most, merely one aspect or just one way of looking at his well-aged physical organism? For that is what some modern psychologists would have us believe, when they ask us to look upon brain and mind as simply two aspects of the same thing. They would wish that we would eliminate such words as *mind, spirit* and *soul* from our vocabulary, contending that their use only confuses us.

That the organism has both mental and physical properties is true, but the two can never be separated. In the same way we consider the electron sometimes a corpuscle, sometimes a wave, but both corpuscle and wave are just two different aspects of the same basic

entity. So, thoughts and feelings, the creation of concepts, a Keats sonnet, a Beethoven concerto, a Rembrandt painting, an Einstein equation, are as much a part of the brain process as are the nerve impulses detected by the electro-encephalograph. They are just two ways of looking at the same thing. The impressions that the mind receives from the outside world correspond exactly to the sensory stimuli that are channeled through the nervous system to the brain.

All very neat and tidy, and then —look out!—the bull of ESP crashes into the nicely arranged china-shop and there is the dickens of a smash! For ESP forces us to admit that impressions *can* come into the mind from sources that have no physical contact with the brain at all.

The Great Riddle

AND now we arrive at the crux of the whole business of perception. Granted that there is a viewer in front of that television screen in the brain—a mind that scans and synthesizes and deduces a meaning from the mass of indicators there—by what means does the scanning take place? How are we to explain this further act in the perception drama that is necessary to complete the story? The sensory nervous system and the brain have performed their roles. A pattern has been set up in the cells of the cortex—a purely physical pattern of physical dancing electrons—and now the engineer-in-charge has to read the meaning of the pattern.

Now we are up against the greatest riddle of the universe: the true relationship between mind and matter. We have arrived at the Great Gap—the gap between the physical happenings in the brain and the thoughts and feelings in the mind. How is the Great Gap bridged—for it is being bridged every moment of our waking lives? Certainly not by a sensory, material bridge. That does not make sense. The bridge must be extra-sensory. Thus we have the fantastic dénouement that the final step of every ordinary act of perception, be it by man or animal, that starts in the stimulation of the senses, is, in itself, an extra-sensory step. Our sensory systems can only take us to the edge of the Great Gap that separates the brain from the mind. To cross the gap we require the use of the primary, fundamental, extra-sensory bridge.

That eminent French philosopher Professor Henri Louis Bergson (1859-1914) was the first to advance a bold theory as to the function of the brain and nervous system in acts of perception. Charles Dunbar Broad, professor of moral philosophy at Cambridge, has elaborated it. Aldous Huxley in his recent work *The Doors of*

Perception (London & New York, 1954,) an abridged version of which was published in Tomorrow in the Spring of 1955, considered it as a possible explanation of his mental experiences when under the influence of the drug mescalin.

The theory suggests that the function of the brain is mainly *eliminative*. The mind of each individual is linked with a Universal Mind, or Mind-at-Large, as Huxley terms it; something like what Carl Jung, the Swiss psychologist, calls the Collective Unconscious. Just as every molecule of matter is linked with every other particle in the physical universe by gravitational, magnetic or other forces, to form the material cosmos, so every individual mind is linked with and forming a part of the Mind-at-Large. John William Dunne (1875-1949), the originator of "serialism," in a posthumous work *Intrusions?* (London, 1955), speaks of a space-filling mind which is neither the other person's mind nor your own mind, but must be regarded as a Universal Mind of which the minds of our own experience are the individual aspects.

A Leak in the Valve

NOW Huxley's suggestion is that each person is, each moment, potentially capable of perceiving and remembering everything that is happening everywhere in the world; everything, that is, that his particular mental development would enable him to remember or recognize as an event. But the brain and nervous system exercise an eliminating function, preventing us from being overwhelmed and confused by the huge mass of largely useless and irrelevant knowledge as they shut out most of what we should otherwise perceive. Only a small, special selection is left that is likely to be useful for the needs of the moment. The omniscience of the Mind-at-Large is funneled through the reducing valve of the brain and what comes out at the other end is just a tiny trickle of the kind of consciousness, awareness or perception that is necessary for us to live and to stay alive on the surface of this planet.

Now certain persons, or all of us to some degree, seem to be equipped with a kind of by-pass that may sometimes circumvent the reducing valve. Or, to put it another way by varying Huxley's metaphor, the valve may sometimes *leak* a little. What oozes past the valve we term extrasensory perception or direct awareness—the obtaining of knowledge otherwise than through the ordinary channels of the senses. In dreams, in mediumistic trance, in automatic writing, or under the influence of mescalin, the leak may become bigger for a time. A great

poet, musician or artist, the seer, in his moments of inspiration may find his ordinary senses swamped by the rush of a sudden influx. The leak has become a flood.

Is ESP a faculty possessed by all living organisms? The late Whateley Carington (1893-1947), member of the Council of the Society for Pyschical Research (London), in his book *Telepathy* (London, 1945) has shown the possible relation of the Universal Mind theory to the puzzling instinctive behavior of animals. Many animals have a mysterious capacity for successfully carrying out complicated tasks without ever having an opportunity of learning them. Spiders weaving their webs, birds building their nests, termites with their mushroom farms, ants, bees and wasps in their soviet republics, the homing flights of pigeons, the migration of salmon and eels—what is the explanation of such marvels?

The "Instrumented" Pigeon

RECENTLY, to take one example, much research has been done by biologists to investigate the means by which pigeons navigate their homeward flights. Is there a purely physical explanation? If so, it would seem that somehow a pigeon tucks under his wing the equivalents of a sextant, a chronometer, possibly a polariscope and magnetometer, to say nothing of tables of sines and tangents and, let us hope, an electronic computor, or at least a serviceable slide-rule to relieve it to some extent of the mathematical drudgery involved. But if the pigeon is endowed with the equivalents of this scientific equipment, when and how did it learn to use them? What college of navigation has it attended and won its passing-out degree? Surely the theory that a pigeon obtains the perception of the location of its home base by sensory means alone is extraordinarily inadequate and leaves unbridged the final Great Gap between matter and mind.

But if, with Carington, we conceive that ESP plays its part, that Mind-at-Large is subdivided and contains a special territory we may label the "pigeon-group-mind" from which the appropriate extrasensory awareness may invade the pigeon's mind; then, at least, the foundation on which a more adequate theory of instinctive behavior may be built is beginning to be laid down.

What kind of creature could scale a cliff, walk into the sea, pass through fences and leave tracks on roof-tops and walls?

DID THE DEVIL WALK AGAIN?

Eric J. Dingwall

OF all the strange stories to which I have listened for so many years, that told by Mr. Wilson was one of the oddest and the most inexplicable. Indeed, Mr. Wilson himself was so completely bewildered by his extraordinary experience that he had only confided it to three highly trusted friends, a canon of the Church, a doctor and a customs officer. The thing was impossible. It could not have happened. And yet Mr. Wilson knew that it had happened and that it had happened to him.

One day when Mr. Wilson was quietly reading his newspaper by the fire his heart began to beat more quickly. So he had not been the only one! Others had had the same strange experience and could no more explain it than he could. Now at least people could not say that he was lying, mad, or suffering from delusions.

So it happened that he wrote off to me, since my name was mentioned in the article he had read, and in careful, soberly-phrased terms he told me his story. I confess that my own interest in it almost exceeded his own, and so at the first opportunity I hastened down to the little village where Mr. Wilson carries on his business.

I found him in a little office. He was a tall, well-built man with a kindly smile and an assured manner, obviously no imaginative dreamer of tall stories.

When we had made ourselves comfortable Mr. Wilson began to tell me something about himself and his history. He had not always lived in a village, where he had now built up for himself a

neat little business. Years before he had been the proprietor of a flourishing concern in New York, but after the Wall Street crash he had lost a good deal of money and decided to return to England. At first he found himself working for others but, being a man of sturdy independence, he finally set up on his own. And it was when taking a short holiday at a West coast watering place where he had spent his childhood that *it* happened.

It was in 1950, Mr. Wilson said, that he went down to the West country to stay in the Devonshire coast town where he had spent so many happy days of his youth. Never could he forget that holiday as long as he lived, for it was on the last day of his stay that it happened. On that day he decided on impulse to go and look at his old home and walk again on the beach where he had played in his childhood years. This little beach is entirely enclosed by rocks and steep cliffs and is invisible from above. The only entrance is by a passage through the cliffs which is closed by a tall iron gate. This gate is used as a pay gate in summer and is locked up in winter. On that October afternoon the gate was locked, but Mr. Wilson's old home was almost opposite the gate and he remembered that it was possible to get round the gate by going through the garden of the house. So he did this, and was soon on the sands of the beach, which was deserted and gloomy on that autumn day. The sea had been to the top of the beach but now the tide had gone out, leaving the sand as smooth as glass. Mr. Wilson looked at the sand and could hardly believe his eyes. For, starting at the top of the beach and just below the perpendicular cliff was a long single line of marks, apparently hoof-marks of some biped, which were clearly impressed upon the wet sand almost as if cut out by some sharp instrument. The marks were about six feet apart and led from the cliff in a straight line down the centre of the narrow beach and into the sea.

Mr. Wilson's first reaction seems to have been intense curiosity. He approached the prints and examined them with the most careful attention. He tried to jump from one mark to another and then, removing his shoes and socks, tried to see if he could match them with his own stride. But they were so far apart that he could not reach from one to the next, although he was a tall man with long legs. The hoof-marks, which were not cloven, resembled those which might have been made by a large unshod pony, and the impressions were deeper than those which he himself made with his shoes on, even though he weighed

some sixteen stone. What he particularly noticed at the time was that no sand was splashed up at the edges: it looked as if each mark had been cut out of the sand with a flat iron.

Totally Inexpliable

AFTER Mr. Wilson had told me his story and had seen that I treated it seriously, as the three others had, and showed no inclination to disbelieve him, he went on to tell me how, after examining the footprints, he had realized how totally inexplicable they were. For here was a biped with a track shaped like a hoof, starting immediately beneath a perpendicular cliff on a closed beach and ending in the sea. There was no returning track. I asked if it were possible that the animal, or whatever it might have been, could have turned to right or left in the sea and regained the land at some other point. But Mr. Wilson produced photographs which showed that the beach was a comparatively narrow space completely enclosed by rocky headlands on either side. What possible creature, from land or water, could have made such footprints as these? And what size could it have been to have so long a stride? What kind of hoof could make so clear-cut an impression? As Mr. Wilson said, what might he have seen if he had arrived a little earlier, for the receding tide was only just beyond the last print of the line? After asking himself questions such as these, Mr. Wilson wondered if perhaps there was something uncanny about the footprints. For were it a sea animal why should it be provided with hard hoofs? If it were a land animal why should it walk into the sea and where did it go when it got there? Or did it have wings? In any case, what known animal could make such a track?

Questions very like these had been asked before, and it was just because Mr. Wilson had accidentally come across a reference to another case of mysterious tracks that he had written to me. For just over a hundred years ago—in 1855 to be precise—there had been a night of heavy snow fall in the neighborhood of Exeter and southwards into Devon, and when the countryfolk awoke a strange sight met their eyes. For there upon the snow were odd foot-tracks resembling hoof marks, which seemed to be those of a biped rather than those of any fourfooted creature. Each mark was about eight inches ahead of the next and the prints were so widely distributed over a large area that it seemed that more than one creature must have been involved. But what was still more mysterious was the route taken by this animal. The prints were not only on the ground but also on the roofs of houses, on

the tops of walls and even on enclosed areas like courtyards.

The prints caused the utmost concern and consternation and discussion about them raged in the press for several weeks. Every kind of animal was suggested and then rejected. Some thought the tracks were made by badgers or by birds; others thought that an escaped kangaroo was responsible, or possibly a racoon. Gradually the excitement died down and the villagers were no longer frightened to come out of their cottages for fear that Satan himself would again be walking. And so the devil's hoofmarks remained an unsolved mystery.

It was not till 1908 that the strange footprints were seen again, this time in the United States, from Newark to Cape May in New Jersey. Here again were reports of marks like the hoofs of a pony in the thick snow, and again we have the story of how the tracks led up to wire fences and then continued on the other side, even when the uprights were only a few inches apart. No solution seems to have been reached and eventually the New Jersey Devil was forgotten, just like his predecessor in the Devon country-side.

What are we to make of these stories and what was it that made the strange prints that so astonished Mr. Wilson on that October afternoon? The more questions one asks the more baffling does the case become. There may be a simple explanation for this experience, just as there may be for the two or three previous cases reported, of which Mr. Wilson knew nothing. So far no one has thought of one. If anyone does, no one will be more happy than my friend Mr. Wilson, and those who hear his story will not be tempted to think that, on a Devon beach in 1950, he had all but seen the Devil walking again.

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H. H. Price

HAUNTING AND THE "PSYCHIC ETHER"

Can emotions leave memory "traces" on the psychic atmosphere of a room or house which may be observed by a sensitive person?

UPON assuming the office of President of the Society for Psychical Research, London, in 1939, Professor H. H. Price presented an address on the subject of "Haunting and the Psychic Ether." In it Prof. Price outlined achievements of psychical research up to that time, as well as problems likely to arise in the years ahead. A major part of the address was an attempt to provide suggestions that could lead to a comprehensive hypothesis concerning paranormal phenomena as a whole.

The problem of ghosts and hauntings has been a subject of general and specialized interest for many years. Although to the general public it tends to be identified with nineteenth century manors of the English countryside, it is actually a matter of worldwide occurence that challenges students of anthropology, ethnology, religion, physics, psychology—and, of course, parapsychology. Its basic characteristics are identical, whether the locality is the state of Louisiana, the Caribbean republic of Haiti, the island of Java, or a country house in Scotland.

SINCE the time this address was first presented, those who heard it, or read it in the Proceedings *of the Society for Psychical Research, Vol. XLV, have come to feel that the ideas set forth by Prof. Price offer a truly important contribution to the understanding of these puzzling phenomena. The revision and condensation of this address, presented on the following pages, was prepared by Prof. Price, Wytsham Professor of Logic at Oxford University and Fellow of New College, so that his theory of the* psychic ether *and haunting could be made available to a wider audience.*

Although parts of Prof. Price's hypothesis may seem to some daring in the extreme (as he himself recognizes), it is also true that no completely prosaic or pedestrian theory is likely to be satisfactory when approaching this subject. TOMORROW *therefore presents the following article to its readers to provide a point of departure for further thought on these problems which have puzzled man for centuries.*

Psychical researchers have in the past half-century collected a large mass of well-attested facts, so that most people who have examined ne evidence are now agreed that the occurrence of telepathy, clairvoyance and haunting, for instance, is pretty firmly established. But as for ne explanation of them, we remain almost as much in the dark as the ioneers of our inquiry fifty years ago.

I suggest that one of the chief obstacles to progress in the *understanding* of these phenomena is the lack of a comprehensive hypothesis hich will bind them together in one unified conceptual scheme, bringg them into intelligible relations with one another.

There is, however, one fairly comprehensive hypothesis which has ommended itself in various forms to a number of inquirers. I should like examine it in some detail, because if it is tenable it should enable us connect together quite a wide range of supernormal phenomena. This the hypothesis that there is something intermediate between mind and atter as we ordinarily understand them, possessing some of the properes of matter, because it is extended in space (though not necessarily in hysical space), and also possessing some of the properties which are ommonly attributed to mind.

Let us assume that there *is* such an intermediate something, and t us follow Professor C. A. Mace in calling it "the psychic ether" as he d in an address before the Society for Psychical Research (S.P.R. *roceedings,* Vol. XLIV, 1936-7). I shall first try to make this rather usive conception a little more definite, and I shall then try to show ow it might be used for the explanation of certain supernormal phemena, particularly the phenomena of haunting.

The Origin of Images

We may begin by considering *mental images.* Philosophers d psychologists have always supsed that metal images are "subctive": that is, that any given iage is wholly dependent for its istence upon the mind, and perps also upon the brain, of the rson who is aware of it, and oreover that it is private to that person. They have also usually supposed, though not quite always, that images are *evanescent* entities, which have no existence (not even a mind-dependent existence) either before or after the date at which we are aware of them; so that I cannot be aware of the same image today as I was aware of yesterday. What is the evidence for these two

assumptions? I do not think there is any conclusive evidence for either of them. The mere fact that images are commonly called "mental" is no evidence. The reason we call them so is merely the fact that they are not apprehended by means of the ordinary physical sense-organs, such as the eye and the ear. They might well be mental in *this* sense without being on that account mind-dependent, or private, or evanescent. Perhaps it will be said that they are obviously "in" the mind which is aware of them. But this sort of argument is either repeating in different words the very thing which has to be established —"in" may be just a *synonym* for "dependent on"; or it is saying that they are entities which we are directly and immediately aware of. But nothing follows from this about their *nature.* Something which is "in" the mind in this latter sense might perfectly well also exist "out of" it.

I think then that we are entitled to deny these assumptions if we like. Let us make the experiment of doing so. We will concede that every image is *originated* by a mental act—not necessarily a conscious one—and that this act has its physiological correlate. But we will suppose that, once it has come into being, the image has a tendency to *persist* in being; and that it is not dependent upon the mind for its continuance, as it was for its origination. The mind which originated it might be aware of it from time to time thereafter; it might be "summoned up into consciousness" occasionally, or pop up of its own accord. But conceivably its whole career from start to finish might be passed in the Unconscious. We will also suppose that it is not necessarily *private* to the mind of its original author but is capable of presenting itself in suitable circumstances to other minds as well.

A Telepathic Charge

Let us now suppose that images are not only persistent entities, but are endowed with *causal properties.* We will say that they are "dynamic" rather than "static" entities, endowed with a kind of "force" of their own. I am not referring only to what psychologists call ideo-motor action, though that is part of what I mean; nor even to what is called association of ideas, though that again is part of what I mean. I am thinking of telepathy. I know this sounds absurd. Telepathy is commonly regarded as a relation between two minds or personalities. But is it not possible that the relation be

veen the two *minds* is derivative, nd that the primary and funda- ental relation is one between two *ental contents?* Perhaps the pri- ary fact is that one mental con- nt is capable of modifying or ven of generating another; and hen the two contents happen to e contents of two different minds, e call the result telepathy.

Now images are one important rt of mental contents. Let us sup- ose then that every image is en- owed with a kind of *telepathic harge,* enabling it to modify or en perhaps to generate other ental contents, which need not ecessarily be contents in the mind its original author. This charge ight vary in all sorts of ways as etween one image and another. might also tend to decrease with pse of time, and we might sup- se that when it finally vanishes, e image itself ceases to exist. hus some images might persist in ing, and retain their causal prop- ties, for a very long time; while hers might fade away quite quick- hardly outlasting the act by hich they were originated.

Now if it is legitimate to think of ages in this way—as persistent d dynamic entities independent the mind of their original author, d able to escape as it were from control—we might be able to rm some more definite notion of e Psychic Ether. It might be an *her of images.* If it were, I think it would have the kind of properties which we require it to have. For an ether of images would be something intermediate between mind and matter as we *ordinarily* conceive of them; while if we were prepared to stretch these conceptions a good deal, then we could either call it mental or call it material, as we liked.

The suggestion that images are dynamic entities as well as persistent ones, and that each was endowed with a telepathic charge, is only a special and limited form of the hypothesis of a Common Unconscious—limited, because images are only one sort of mental contents. The Ether of Images could equally well be described as a certain level or range (perhaps rather a superficial one) within the Common Unconscious: that level or range of it at which images persist and interact with one another more or less freely, no matter whose mind they began their career in. For the laws of their interaction, and the causal properties manifested in it, are *psychological* laws and properties, though they considerably transcend the purview of orthodox psychology, since telepathy is included among them. I hope I have shown, then, that the Ether of Images has mental properties—we could even say, with a certain stretching of language, that it actually *is* a certain level within a common unconscious mind.

Cat on a Hearthrug

It remains to be shown that the Ether of Images has material properties. They can hardly begin to be the same as those we ascribe to ordinary matter, but they might be somewhat like them. Here the fundamental point is that images are *spatial* entities. But they are spatial in a curious half-way house kind of fashion, which disconcerts us at first because we seldom reflect on them (our ordinary tendency is to think by means of them rather than about them).

An image has *extension;* it has a shape, sometimes even a stereoscopic shape. But it does not necessarily have *location.* Of course the parts of a given image A are located in relation to other parts of that same image. One part is above another or to the left of another. This follows from the fact that A is an extended entity. Again, the image A may happen to form part of an image-field (the image of a cat may form part of the image of a drawing-room); and in that case we can say that A is located in relation to the other members of the same image-field. But we cannot say that the image-field *as a whole* is located anywhere. It is spatial, in that it is extended and has spatial relations within it, but it forms as it were a spatial world of its own.

I think that similar considerations apply to size as well. If I have an image of a cat on a hearthrug, I can say that the hearthrug-like part of the image is *larger than* the cat-like part, and within the cat-like part the tail is *longer* than the left-hand ear. But I do not think it is even intelligible to ask how large the image as a whole is: for example, is it larger or smaller than someone else's image of Mont Blanc?

What I have said about location obviously applies to motion too, and what I have said about size applies to changes of size. An image can move within its own image-field, and can change its size in relation to other images in the same field. But it cannot intelligibly be said to move from one image field to another, nor to have grown larger or smaller on the way. Or if we obstinately insist on saying that all image fields *must* be "somewhere," i.e. that there is a single space within which all images whatever are located, then we shall have to say that an image can move from one place to another without passing through the intermediate places. But I think it is better to say, as I have, that different image-fields are not interrelated spatially at all, though each in itself is spatial; and that

he unifying factor which unites hem all into one single Ether of mages is not to be regarded as patial but causal.

I will make a further suggestion. Although there is nothing in the mage-world which can literally be alled a relation of distance—since ne image-field is neither near to or far from another—yet there ight be something which has a aint analogy to it. It might be hat in the Ether of Images there re greater or lesser degrees of *elepathic affinity* as between one mage and another; and there ight be some degree of telepathic ffinity, however slight, between very image and every other. And f such relations of affinity should appen to constitute an order hav- ng dimensions, we might then be ble to say that there *is* an all-embracing image-space after all. But if so, it will be a different *kind* of space from the one which we find within any one image or any one image-field. It need not have three dimensions. And even if it had, there would be no detailed correspondence between it and the space of the physical world. A's body and B's body might be very close to each other in physical space, and yet A's images and B's images might be very distant from each other in the image-world. For there might be very little telepathic affinity between A's images and B's, despite the relation of physical proximity between their respective bodies; conversely, there might be the most intimate telepathic rapport between A and B, though their bodies were a thousand miles apart.

The Example of Haunting

I have now tried to show that an Ether of Images would have oth mental and material proper- es. It is either a queer sort of ental world or a queer sort of aterial world, as we like, though either the word "mental" nor the ord "material" can be applied to without a certain misfit and dis- omfort. Indeed all this talk of an ther of Images, or of a Psychic ther at all, may well seem like eer nonsense when considered in cold blood. But any theory of these difficult matters is bound to give our ordinary language-habits a pretty violent tweak. If it does not, we can be sure that there is something wrong with it.

I now want to illustrate the explanatory value of my hypothesis by applying it to the phenomena of haunting; perhaps it will have to be modified somewhat in the process, and will emerge at the end looking even queerer than it did

at the beginning. We may divide the phenomena provisionally into two classes: haunting *without* physical effects, and haunting *with* physical effects. It is haunting *without* physical effects which I wish to consider here: that is, cases in which the haunting consists solely in the repeated occurrence of phantasms or apparitions in a certain locality, including the occurrence of phantasmal smells or noises or touches. And let us suppose, for the sake of definiteness, that the haunted locality is a certain room in a certain house.

Now it has often been suggested that such apparitions are due to some sort of localized trace or vestige or impress left in the matter of the room. These traces would be the quite automatic result of the emotions or other experiences of some person who formerly inhabited the room, much as fingerprints result automatically from our handling of a wine-glass or a poker. Thus on this view the apparition is not a *revenant,* as popular superstition supposes—not a deceased personality revisiting the scenes of its former experience nor even an "earth-bound spirit" lingering on in them—but is more like a photograph or a moving picture. The physical trace would correspond to the photographic negative; and it would be "developed" when anyone with a suitable mind and nervous system entered the room. This is what Ernest Bozzano calls "the psychometrical theory" of haunting (*Les Phénoménes de Hantise,* Alcan, Paris, 1929).

In psychometry too we seem to find that a material object retains traces of the past experiences of a person who was formerly in physical contact with it. Bozzano himself holds that this psychometrical theory fits only some cases of haunting, indeed only a relatively small number, and that the majority must be explained by the activity of surviving and discarnate personalities, an activity which may either be of the automatic and somnambulistic sort, or of the conscious and intelligent sort. In this he may be right. But it seems a good methodological principle to push the psychometrical theory as far as it will go.

If we attempt to work out this theory in detail, I think we are driven to combine it with the Psychic Ether hypothesis. For these traces, or whatever they are, are not of course independently observable in the physical matter of the room, for instance in the walls or furniture. If they are indeed *physical* traces, they must consist in some more or less permanent mode of arrangement of the molecules or atoms or infra-atomic particles, of which the walls, furniture, etc., are composed. And in that case, it ought to be possible to verify their existence by the ordinary method

f physical science—by physical or hemical tests. But as far as we now, this cannot be done. It is herefore natural to suggest that he seat of these traces is something vhich is not material in the ordinry sense, but somehow interpenetrates the walls or the furniture or whatever it may be: something which is like matter in being extended, and yet like mind in that it retains in itself the *residua* of past experiences. This is just what the Psychic Ether is supposed to be.

Public and Private Images

We have tried to conceive of the Psychic Ether as an ether f images. Will this conception of t fit in with the requirements of a sychometrical theory of haunting? admit that there are difficulties; n order to surmount them, we shall ave to introduce fresh complicaions.

My essential point is of course he suggestion that images are peristent and dynamic entities, which vhen once formed may have a ind of independent life of their wn, and may escape more or less ompletely from the control of their uthor. Let us now suppose—despite what has been said about their patial properties—that in certain pecial circumstances an image or roup of images might get itself loalized in a particular region of hysical space. Once localized here, they might continue to be o localized for a considerable perid, retaining the telepathic charge vhich they had at first, though his might gradually diminish in ntensity. Suppose a human being now enters the room; and suppose there is a telepathic affinity between the contents of his mind on the one hand, and these persisting and localized images on the other. A telepathic process then occurs. The result of this might only be that the visitor feels an emotional *malaise*—which is not uncommon in haunted places—accompanied perhaps by what is called "a sense of presence." Or again it might be a dream. Or finally, in the most favorable cases, it might be the generation of a phantasm located in his ordinary waking visual field or tactual field as the case may be. This apparition might be related to the persisting image in much the same way as the visual sense-datum of a chair is related to the physical chair. For it would certainly be generated by a process originating in the image (a purely psychical one, to be sure, not a psycho-physical one) and it would be located in approximately the same place; its shape might also be a perspectified aspect of the shape which the

image has. When a man is aware of an ordinary sense-datum which is related to a chair in this sort of way, we say he is *perceiving* the chair. And so we should be entitled to say here that he is *perceiving* the persisent and localized image. Moreover, if there were other persons in the room whose mental contents had the required telepathic affinity with the persisting image, we could say that these other persons too were perceiving the persistent image as well as he. Likewise he or others might perceive it again, on some later occasion. Thus the persisting image would be a kind of "public object," as the chair is; except that it would be "public to" a restricted class of persons—namely all those, and only those, whose mental contents had the requisite minimum of telepathic affinity with it—whereas the chair is public to all percipients with normal eyesight. On the other hand, though public to different people, it would not necessarily be public to different *senses*. It might be visible but not tangible, or tangible but not visible; or perhaps it could only be heard or smelt.

How Much Survival?

THERE is a further point which may be worth mentioning. If we now take into account the fact that the persisting image did originate in a living human mind, perhaps a long time ago; and if we prefer to conceive of telepathy as primarily a relation between *mind* and *mind*, and not just between mental contents: then we may say that haunting is a kind of *deferred telepathy*, resulting in the production of a *post-dated telepathic phantasm*. It will be a telepathic transaction between Smith as he was ten years ago, when he lived in this room, and me who am in it now. The telepathic impulse from him will have been stored up, as it were, in the persistent and localized image which he originated and left behind him long ago and the impulse only reaches me today when I come into the room.

This line of reflection suggests another. The person who originated the image may still be alive at the time when the apparition occurs. (The theoretical possibility of "haunting of the living" seems to be actually confirmed in some of the records.) But it is usually found that he is dead, and even that he died many years before. Let us suppose that he *is* dead. Let us also suppose that the haunting is of a fairly complex sort, though still without *physical* effects. For instance, we will suppose that the phantasm is seen in a number

fferent rooms in the house, and is seen to move from one room another, so that the phenomena e "cinematographic" rather than st "photographic." Here then ere is a *group* of persisting im-es, interrelated in a fairly com-ex way. Now since the original thor of these images is dead, anti-urvivalists will of course wish maintain that his mind has ased to exist. But can they quite aintain this, if our explanation of e phenomena is the correct one? or, to put it crudely, a *bit* of him es still survive, even though his dy has long since disintegrated. This set of interrelated images something like a very rudiment-y personality. It was split off om his main personality at the me when he lived in this room; escaped from his control and ac-uired an independent existence of s own. And it has succeeded in urviving" the disintegration of s body, even if we say that his ain personality has not. To be re, it need not survive forever. ventually the images may lose eir telepathic charge and fade vay. The fact remains that it has cceeded in surviving for quite a ng period, possibly for many ars. Of course it is very far from ssessing *all* the attributes of a rsonality. To call it even a sec-dary personality, even though e adjective "rudimentary" be dded, is very likely an indefensible stretching of language. All the same, it is an interrelated set of mental contents, endowed (if we are right) with certain telepathic power. Moreover, it is a "cine-matographic" phantasm which we are now considering: there is the appearance of *movement* and of changes of posture. It is a series of visible or quasi-visible shapes. And in the manner in which the series is interrelated there may be, and there often is, the appearance of a rudimentary purpose. The complex of persisting images is dominated as it were by a kind of *idée fixe*. If we did not know that we were seeing a mere apparition, we should say, "Here is a human being who is behaving in a curious som-nambulistic way." Thus, though it may be unjustifiable to call the set of persisting images a rudimentary secondary personality, such lan-guage is not without excuse.

Once we admit this much, I think we have to go farther. If a bit of his personality has managed to survive, if something which is at any rate *quasi-mental* has man-aged to carry on its existence for years quite apart from a brain and nervous system, the survival of a complete personality is not impos-sible; the antecedent improbability of a complete or integral survival is at any rate diminished. This con-clusion is a somewhat curious one. For the psychometrical theory of haunting has seemed acceptable to

many people precisely because they thought it was an *alternative* to the Survivalist explanation. And so in a way it is. But the two alternatives are not so clear-cut as they look. In the first place, there is actually a Survivalist element in the psychometrical explanation itself, as I have just shown. It is a question of *how much* survival we must postulate in order to explain the phenomena of haunting: we have in any case to admit the survival of something, and of some thing quasi-mental. And secondly as I have also shown, though th phenomena of haunting do not re quire the hypothesis of complet survival (since something ver much less will suffice to explai them), they do indirectly weake the most important objectio against that hypothesis, by showin that something which is at leas quasi-mental can exist without brain and nervous system.

The Projection of Images

The account which I have given of haunting, in terms of persisting and telepathically-charged images, is exposed to certain difficulties. Especially I must try to make it consistent with what has been said about the spatial properties of the Psychic Ether. I have of course maintained all along that this ether is an ether of images. But I suggested that the Ether of Images is not a single spatial continuum. An individual image, I said, or again an individual image-field, does have spatial extension, and the notion of spatial location applies *within* it. But I also insisted that *between* one image-field and another there are no spatial relations in the ordinary sense, though there may be relations of telepathic affinity, and these may conceivably be arrangeable in an order having dimensions. But in the account which I hav just given of haunting, it is c course essential to maintain tha an image or set of images can b quite literally *localized* in a certai region of physical space, for ex ample in a certain room. But if th Psychic Ether as a whole is not single spatial continuum, how ca a part of it be located in physic space which *is* a single spatial co tinuum? There is a further diff culty which arises from the su gestion that haunting is a sort deferred telepathy. For normal tel pathy—including the sort which r sults in the production of a tel pathic phantasm—seems to be i dependent of the spatial positio of the percipient's body. There ma be a telepathic relation between and B when their bodies are mar hundreds of miles apart; and the

ay be none—or none that we ıow of—when they are only a ırd from each other. But haunt-g, whatever theory we may hold ɔout it, seems to *require* a certain rt of spatial relation between the ɛrcipient's body and the haunted ace or object; moreover, it must a relation of spatial proximity. There is, however, a normal and irly familiar phenomenon which ay help us here. It is possible to ɔroject" a mental image into ace. Thus, with a certain effort, can now project a visual image a black cat on to the carpet ıich I see before me. The cat-like ıage is then located in my ordin-y visual field. Much the same can done with auditory images. An ditory image resembling the ınd of a gramophone can be pro-ɔted into space, so that it is some-ıat as if one were hearing a amophone in the next room. me people will perhaps say that ey cannot do these things at all, d do not know what I am talking out; others, that they can do em easily; still others including yself, that they can do them oc-sionally and only with a special ort. I would suggest, however, that this projecting of images is a process which can and does go on in all of us automatically and perhaps frequently; and that these differences between one person and another are only differences in the degree of consciousness which they have of it, and in the degree of voluntary control which they have acquired over it. Image-projection, like image-formation, might be going on in all of us all the time.

We may notice that the projection of images is in any case a very peculiar process, quite unlike anything which goes on in the physical world; and this despite the fact that the image is a spatial entity, having the properties of extension and shape. When the image is "put" into my visual field, it is not at all like putting a book on the table or "projecting" a tennis ball into the street. The image does not *pass* into my visual field from somewhere else, for it was not located anywhere to begin with; nor does it pass through other places on the way. It simply changes instantaneously from a state of being extended but *un*located to a state of being extended and located.

Dissecting Smith's Ghost

Now we have been assuming—this is the basis of the whole gument—that images, once formed, can persist in being for a long period, independent of the will or knowledge of their author. If so,

it is reasonable to suppose that once an image has been projected into a certain region of space, it will remain there as long as it continues to exist. We should have to admit that the images which are responsible for haunting were probably projected *unconsciously*. But I have already suggested that there is no difficulty in admitting this. Thus even though the Ether of Images as a whole is not a single spatial continuum, it appears that a certain bit of it, (a certain image or group of images) can come to be as it were "earth-bound" and tied to a particular place in the physical world, by means of the mechanism of image-projection. And then any telepathic charge which the image may have can take effect only from that particular place as a center; so that in this special case, though not in others, a "radiation theory" of telepathy presumably well might be feasible.

I now turn to a second difficulty. The haunting apparition is normally a more or less exact copy of the body of some person who formerly lived in the haunted place. That indeed is the point of the preposition "of" when we call it the ghost *of* Smith or whoever it may be. (We ourselves have already compared it to a photograph or moving picture.) But is this at all what we should have expected if the ghost is a persistent and projected image originating in Smith's mind? Is it not most uncommon to form a image of one's own body—especial ly an accurate one? The puzzle increased by the fact that the im age would have to represent th visible appearance of one's ow body *as seen from without*. If th image was formed and projected b Smith in some period of intens emotion, surely the last thing h would be thinking of at such time would be the outward aspe of his own body—something whic he has only seen occasionally in mirror? Surely the ghost ought n to be the ghost "of" Smith himsel it ought to be the ghost "of" som other person to whom his though were turned at the time?

The difficulty is a serious on but I believe there are solutio to it. I will devote myself here what I consider the simplest on

If the external source whi causes us to see the apparition an image which originated in t mind of Smith himself, why shou the apparition resemble Smit own body? Fortunately, there is analogy which shows at least th the thing can happen. I refer the classical telepathic phantas This seems to represent the agen body as he habitually thinks of and clothed in the clothes whi he thinks of himself as wearin There is, for instance, the we known case of a telepathic pha tasm wearing a red flannel pet coat with a hole in it (see F.

I. Myers, *Human Personality,* Vol. , p. 267). Sometimes additional lements are represented, such as ounds or injuries, and sometimes ne phantasm appears dripping wet. hese again are features which the gent would *think* of as character- ing his body at the moment, hough again he would not have *een* them as they would look from ithout. These considerations sug- est that a mind *can* form an im- ge of its own body as it would ap- ear from without. Presumably uch an image would be formed nconsciously, in accordance with ne's likewise unconscious beliefs bout the visible characteristics of one's own body. If this is indeed so, there is no reason why Smith should not unconsciously *project* an image of his own body into the space of the room in which he is; and this image, according to our previous argument, will then persist there, to become in due course the ghost "of" Smith. Perhaps such images of one's own body are more liable to be formed and projected in periods of strong emotion. Or perhaps they are formed and projected constantly (though unconsciously), but in moments of intense emotion they may have a stronger telepathic charge, or greater power of persistence, or both.

Problems of the "Radiation Theory"

So far we have considered the phenomena of haunting from ne side of the object perceived. I ave explained the sense in which am using the word "perceive." his object, we suggest, is an im- ge or set of images originating in ne mind of someone who formerly ved in the place; projected by him nto space, probably unconsciously; ndowed with a certain telepathic harge, deriving perhaps from the motions he felt at the time; and ersisting in that place thereafter, ndependent of the mind or will f the original author. But we have ill to consider the situation from the other side, the side of the percipient who "sees" the apparition; and we have to try to understand, as far as we can, the process by which the seeing comes about.

This process can hardly be analogous to the physical and physiological processes which underlie our normal visual experience. The ghost which I see may be in the middle of a room which I also see; but the two seeings must be caused in different ways, even though the final results of the two causal processes are similar. For on any theory, and whatever the external factor in ghost-seeing may be, it

can hardly be something which emits or reflects ordinary light-rays. Otherwise it would be an ordinary physical object, whose presence could be detected by the ordinary methods of physical science. Moreover, it would not then have the *restricted publicity* which ghosts do have, but the unrestricted publicity of an ordinary physical object, and it would have to be tangible as well as visible. Could it then be analogous to a rainbow or mirage, which is visible but not tangible? No, for even so its publicity would be insufficiently restricted. Anyone with normal eyesight would then be able to see it, provided he stood in the right place; and this is not found to happen. And of course if the external factor in ghost-seeing is what I myself have said it is, namely a persistent and localized mental image, it certainly cannot emit or reflect light-rays, even though it is located in the space of the physical world; it is *in* the physical world, but not *of* it. We have accordingly suggested that the process which enables us to perceive it is not physical but telepathic—a kind of deferred telepathy.

But if it is telepathic, there is a serious difficulty to be faced. For it appears that *this* telepathic process, unlike all others, must be subject to spatial limitations. If it were a case of ordinary telepathy, ought I not to see the ghost equally well whether I am here, or in the next street, or on another continent, provided that I have the right sort of telepathic perceptiveness? But actually of course I shall only see it if I am physically present in the haunted room. Shall we then be driven to say that in this type of case, though in no others, a "radiation theory" of telepathy is correct? Shall we say that the persistent and localized image emits a radiation of a sort unknown to physical science, and that this affects the brain and consequently the mind of the percipient? I do not think we could hold in any case that the radiation affects his *eyes*. For, if so, it ought to be subject to the same kind of laws as ordinary light: and the shape, size and position of the apparition ought to be altered by the interposition of lenses, prisms or mirrors, which does not apparently happen. We have to remember too that sometimes the ghost is only "seen" in a dream, when the percipient's eyes are shut; and sometimes he does not see it at all, and yet he may still experience a vivid "sense of presence." Thus I think we should have to say that these radiations, if such there be, affect the central nervous system directly; not indirectly, by way of a peripheral sense-organ, as light-rays or heat-radiations do. Perhaps this *is* what happens. But if we are inclined to accept this account of the matter, we must face the consequences.

The central nervous system is nothing but a physical object of a very complex sort; and any radiations which can cause changes in it must surely be *physical* radiations, detectable by the methods of physical science (even if not yet detected) and able to be diverted or modified by purely physical means. Moreover, if I may repeat it again, the entity which emits them must then itself be a *physical* entity, and must itself be detectable by these same methods: for example, by electrical methods of some refined sort. Are we prepared to accept these consequences? We certainly cannot say that at present there is any empirical evidence for their truth; and if they are false, the radiation hypothesis must also be false.

Truth of the Aura

I THINK then that although the process which results in the seeing of a ghost is undoubtedly *spatial* in some sense—as the very meaning of the word "haunting" implies—yet it is not helpful to conceive of it as any sort of radiation, at least in our present state of ignorance. And if it be a telepathic process, we have got to account somehow for the spatial limitations to which it is subject. Can we find any other way of accounting for them, once the radiation theory is rejected? The answer I am going to offer is perhaps the most implausible of all the implausible things I have suggested so far. You may think that in putting it forward I am surrendering to the wildest superstitions of the Occultists.

I want to suggest that there may be some truth in the theory of an "aura" or "psychic atmosphere" surrounding the body of a living person. This theory, if you like, is just another application of the Psychic Ether hypothesis. For this psychic atmosphere would have some of the properties of matter (namely spatial extension and location in physical space) and some of the properties of mind. It would be a portion of this Psychic Ether localized in and around a certain place, the place where a living human body now is; just as a ghost is a portion of the same Psychic Ether localized in a place where a living human being formerly *was*. And I suggest, though I do not quite know the meaning of what I say, that the "stuff" of which this psychic atmosphere is composed is the same as the "stuff" of which images are composed. I will even say, if you prefer, that it actually consists of a vast mass of unconsciously and automatically project-

ed images—images which form the habitual mental content of the person in question—all mixed up together, and having, so to say, a certain "mass-effect" characteristic of that particular person. I think this suggestion, peculiar as it may seem, will fulfil our requirements in a way in which the radiation theory would not. The psychic atmosphere surrounding the percipient is spatial in quite a literal sense. Yet it is not physical, as his nervous system is, and no physical instrument could detect its presence.

We may then proceed to suppose that the thing which the ghost-image primarily affects (by means of the telepathic charge inherent in it) is not the percipient's central nervous system, and still less his eyes or other peripheral sense-organs, but rather this psychic atmosphere which surrounds and perhaps interpenetrates his body. This does at least enable us to say that the two terms involved in the transaction are *in pari materia;* for the one *is* a mental image, and the other is either an assemblage of images or is at least composed of "imagy" stuff. We do not have to hold that the one term (the ghost-image) is non-physical and the other physical, as we should if we said that the recipient of the telepathic transmission is the central nervous system. Nor do we have to hold that the one is spatial and the other non-spatial, as we should if we supposed that the recipient is the knowing subject or Pure Ego which is not literally in space at all. *Both* terms—the persisting and localized image on the one side, the percipient's psychic atmosphere on the other—are alike in being spatial, yet neither is physical. Thus it is at any rate somewhat easier to conceive of a direct causal transaction between them.

Too Many Ghosts

BEFORE going further, we must turn aside to consider another difficulty which is at first sight entirely different from the one which concerns us at present. But I think we shall find in the end that it will help us to form some notion of the causal process by which ghost-seeing is conditioned. It is a difficulty which applies to any theory of haunting. It is this. Why is it that so *few* places are haunted? If the haunting of a house (at least the type of haunting which we are discussing) is ultimately caused by the emotions or other experiences of persons who formerly lived there, surely any house which has been inhabited for twenty or thirty years ought to be haunted, and indeed

haunted by a number of different ghosts? In a town of any age, almost every street corner ought to be packed with apparitions. Even a new house ought soon to be haunted by ghosts of its still-living inhabitants.

You may reply perhaps that it is not enough that Smith should have lived in the house, nor even that he should have had emotions of certain *sorts* there; what is required is that he should have had emotions of very great *intensity,* and these after all are not so very common. Even so, in any house which has been inhabited for a century—no great age for a house—such intense emotions must surely have occurred quite a number of times. Births, deaths, serious illnesses, accidents, are bound to have occurred in the household. And what about prisons and law courts, or places where religious manifestations of the more extreme kind have been systematically promoted? What about railway stations? Arrivals and departures often cause extremely strong emotions.

So even if we say that great intensity of emotion is a necessary condition of haunting, even so it would seem that there ought to be a great deal more haunting than there actually is. It is of course true that a special type of *percipient* is required. It is not everyone who can see a ghost, even granting that the requisite conditions are present on the objective side. But even so, such percipients do exist. Should we not expect them to see vastly more ghosts than they do see? For the *objective* conditions, it would seem, must be fulfilled in a very large number of cases.

The solution I would suggest is this. I think we should boldly agree that, so far as the objective conditions go, every place which has been inhabited for any length of time *is* haunted by a large number of ghosts. The trouble is, I suggest, that as a rule it is haunted by *too many,* so that their effects obliterate each other.

In any long-inhabited place, there will be quite a large number of persistent and localized images, unconsciously produced and projected by the minds of those who have inhabited it. I suggested just now that the "psychic atmosphere" surrounding a person might be a kind of mass-effect due to a large number of different images which he unconsciously projects. Perhaps in the same sort of way every room which has been inhabited for some time has *its* psychic atmosphere, and likewise every court and railway station. This psychic atmosphere of the room will be a kind of blending of all the persistent images which have been unconsciously projected into it from time to time. These different images will have different telepathic charg-

es—corresponding to differences of type and intensity between the emotions with which they were originally associated. The result will be a kind of confused amalgam of the whole lot. Consequently, the percipient, even though he has all the requisite subjective qualifications for ghost-seeing, will only be able to say that the room has a characteristic "feel" about it; he will not be able to *see* anything. It might even be that the telepathic charges of the different images cancel each other out, so that nothing is either felt or seen.

Thumb Prints on the Atmosphere

I AM much inclined to think that the same kind of thing may happen in ordinary telepathy: that telepathic "impulses" in great number are continually reaching everyone, but that normally they inhibit each other, just because they are so numerous and so diverse. If so, the reason most of us appear to receive no telepathic impressions is that we receive too many, so that no one of them makes any distinct or individual mark upon our minds. If this parallel is not acceptable, I will appeal to a frankly materialistic analogy, drawn from the more familiar world of the detective story. When a certain object, say a poker, has been handled by a great number of people, it will be useless to look for thumb-prints on it: not because there are none, but because there are too many, and they are all blended together into an undifferentiable mess.

So it may be with the persisting images which previous occupants of a room have left behind them. Just because they are so numerous and so different, no one of them makes any individual impression upon the mind of the percipient. The place is so much haunted that it seems not to be haunted at all.

We can now turn back to our previous question concerning the causal process which results in ghost-seeing. I suggest that the first thing required is the overlapping or interpenetration of two "psychic atmospheres," the one which surrounds the percipient's body and the one which pervades the room. This interpenetration of the two psychic atmospheres will be the *spatial* condition which has to be fulfilled if the ghost is to be seen. This is the substitute which I would offer for the radiation theory discussed and criticized previously. For we may suppose that this interpenetration will cause changes in the psychic atmosphere of the percipient. *Ex hypothesi* a man's psychic atmosphere is affected by processes in his mind. I now want to

suggest that the causal relation between them may be two-way, so that his mind is in turn affected by changes in his psychic atmosphere, which after all consists of mental contents belonging to him; for images, though projected into space, are still mental entities. If this be granted, a man's psychic atmosphere will be a kind of secondary body, related to his mind in the same kind of way as the ordinary physical body is, though perhaps more intimately. The notion of a "spiritual body" additional to the "physical body" is of course an old and familiar one; what is new is only the suggestion that it is composed of unconsciously-projected images, or at any rate of image-like stuff.

We have said that if an apparition is to be seen, there must be a certain constituent in the psychical atmosphere of the room which stands out, so to speak, from the rest. We can now see that it must stand out in two different ways, *both* in respect of quality *and* in respect of intensity. To use the same sort of analogy as before: if a lot of signatures were written all over a small piece of paper, one on top of the other, you could not read any of them. You would see only a confused blur. But if one were written in red ink and all the rest in black, you might be able to read the red one quite well. And you would be more likely to do so if the ink in which it was written had been particularly strong and lasting. Even so, you would not succeed if you happened to be color-blind.

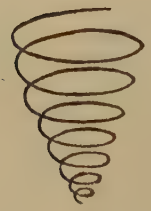
It may, however, be that great intensity in the telepathic charge can compensate for otherwise unsuitable *quality*. Conversely, if the quality is exactly right (if there is the maximum degree of telepathic affinity between the persisting image and the mental contents of the percipient) this may compensate for feeble intensity. In terms of our analogy: one might still be able to pick out the red signature from the confused black ones, even if it had faded; and even if a man was color-blind he might still be able to pick out one which was written in much brighter and fresher ink than the rest. These conditions as to quality and intensity are perhaps not likely to be fulfilled so very frequently. And this may incidentally account also for the many instances in which a man sees just one ghost in his life, without giving any other evidence of supernormal powers, telepathic or otherwise.

The Risk of Nonsense

I AM well aware that the theory of haunting which I have sketched is full of loose ends. For one thing, it is much too narrow, in that I have spoken as if images were the only important sort of

psychical contents, which is far from being true. Again, the theory has in any case been restricted to one special type of haunting, the type in which there are no physical effects; it could only be extended to cover other types by introducing additional assumptions, which might be additionally outrageous. Worst of all, my whole explanation may be sheer nonsense from start to finish. Certainly I tremble to think what a hash might be made of it by an even moderately competent second-year student of philosophy. And yet the initial step, upon which everything depends, the suggestion that mental images may persist in being apart from the mind of their author, is not so utterly extravagant, but only unfamiliar. The current view, that they exist only so long as the act of "imaging" goes on, has been simply taken for granted without any solid argument. And once this initial step is taken, the additional assumptions I have made are not so very difficult.

However this may be, the risk of nonsense has got to be taken. Unless we are prepared to take it, our subject will never advance out of the fact-collecting stage into the maturity of a genuine science. For, as I have pointed out already, the phenomena which concern us are so unlike those which ordinary language is designed to describe, that the right theory of them, when found, is bound to seem nonsensical at first. We may safely predict that it will be the timidity of our hypotheses, and not their extravagance, which will provoke the derision of posterity.



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